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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

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TORONTO, ONTARIO, FRIDAY, MARCH 25, 1960 THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO AUTHORIZED AS SECOND CLASS MAIL POST OFFICE DEPT., OTTAWA Price - 10c

U.S. HOUSE ACTS AGAINST ARAB BLOCKADE; WILL NOT TOLERATE BOYCOTT OF SHIPPING

1960 TORONTO U.J.APPEAL KEYNOTE DINNER THIS MONDAY

Will Hear Full Report By Mission

(By our Staff Reporter)

Campaign Chairman, Alvin B. Rosenberg, Q. C., told the Canadian Jewish News reporter that he confidently expected the 1960 United Jewish Appeal of Toronto to open with the biggest advance in pledges in the community's history.

The Keynote Dinner officially opens the drive with community leaders pledging themselves to the task of raising UJA to new and greater heights of achievement. The assembly of community pace-setters — contributors and workers — will emphasize their vigorous support of the campaign at Beth Tzedec on Monday evening, March 28.

UNIQUE REPORT ANTICIPATED

A special Fact-Finding Commission headed by Samuel J. Kelner, will make a report to the Toronto community during the Keynote Dinner.

Cables received from members of the Commisison indicate that they are prepared to make an absorbing report on the conditions of Jewish life in Iran, Morocco and Poland.

The group of seven leaders accepted the special invitation of the American Joint Distribution Committee, a major beneficiary of the UJA, to make an intensive study of conditions in these three major areas of relief The Commission divided into three groups; one visiting Warsaw; another the Mellah of Tehran and the third visiting Casablanca.

LEADERS IN MISSION

Accompanying Mr. Kelner are Meyer W. Gasner, Abraham Green; Rabbi Dr. Stuart E. Rosenberg of Beth Tzedec Congregation; H. Wayne Tanenbaum; Morry Wingold and Rabbi Dr. Walter Wurzburger of Shaarei Shomayim Congregation.

OELBAUM PRAISES LEADERSHIP

Dean of the Toronto Jewish community, J. Irving Oelbaum, was host to leaders of Toronto Jewry at a dinner yesterday, Thursday, March 24, at the Regency Towers Hotel.

"There are many things for which we can be grateful in this community, but to me, one of the most important is the vigour and enthusiasm of our younger leaders. This year I have been greatly impressed by the leadership which Alvin Rosenberg, the chairman of our 1960 United Jewish Ap-

(Continued On Page Eight)

Toronto UJA Fact-Finding Commission In Morocco

RABBI DR. WALTER WURZBURGER (l) and RABBI DR. STUART E. ROSENBERG talk with Jewish survivors of the earthquake at Agadir, Morocco. They are two members of a seven-man Toronto UJA Fact-Finding Commission which is studying conditions of Jewish communities in Morocco, Iran and Poland. The commission will make a comprehensive, eye-witness report to the community at the UJA Keynote Dinner on March 28, at Beth Tzedec. Both Rabbis will devote their Saturday, March 26, sermons to the subject.

This photo was taken at Camp Jonquiere, the centre where the refugees from the Agadir earthquake are now being housed and cared for by the American Joint Distribution Committee. In Toronto, the JDC receives support from the United Jewish Appeal of Toronto.

(STORY — PAGE 3)

New Measure Forsees Reprisals Vs. Barring Israel Trade On Seas

WASHINGTON, Thursday, (CJN.)—For the first time a drastic step was taken by the U. S. House against the Arab economic blockade of Israel.

The House Foreign Affairs Committee took action yesterday to free the foreign aid program from the effects of the Arab economic boycott of Israel.

Since its seizure of the Suez Canal in 1956 the United Arab Republic has denied use of the waterway to Israeli ships or ships of other countries carrying cargo from or to Israeli ports.

Vote 19 To 3

A month ago it was disclosed that ships trading with the Jewish State were barred from carrying United States surplus food to Arab countries.

By a vote of 19 to 3 the House Foreign Affairs Committee approved an amendment to the Musual Security Act that, in effect, condemned this practice.

NEW POLICY

The amendment, which was sponsored by Wayne L. Hays, Democrat of Ohio, and Leonard Farbstein, Democrat of Manhattan, would be added to the "statement of policy" governing the Mutual Security Act.

The amendment states that it is the sense of congress that the United States favors freedom of navigation in international waterways and economic co-operation between nations, and that boycotts and blockades by nations receiving United States aid negate the purposes of the mutual security program.

LEAVES IT TO PRESIDENT

The amendment then declares that aid under the Mutual Security Act and Agricultural Trade Development and Acceptance Act shall be administered "to give effect" to the above principles. It also declares that, in foreign aid negotiations, these principles shall be applied "as the President may determine."

Finally, the President is required to report on the measures taken by the Administration to insure the application of the principles.

REVERSE FORMER RULES

The food cargoes involved are purchased by the Arab countries under the Agricultural Trade, Development and Assistance Act.

Under the terms of the agreement, the surplus agricul-

(Continued On Page Eight)

Commentary

By M. J. Nurenberger

THE U.J.A. CAMPAIGN—JUDAISM AND THE JEWISH PEOPLE — RELIGION OF ACTION — THE DEED COUNTS.

One of the essential differences between Judaism and some religions has been the placing of action above any vague **credo.**

* *

In Judaism it is not sufficient to say, **I believe.** It is important, of course, from the point of view of man's relationship to God But the Torah is more interested in how man **acts** against his fellow men than in his attitude towards God. It leaves that part to Heaven. For Judaism is concerned first with a liveable, orderly society of men, built on justice and fair play.

* *

We believe that this world is the domain of man. It is his sphere of action. And it is his **action** which in great measure influences the march of events. Thus, the emphasis is on **action,** on **deeds,** on Mitzvot. Not credo, I assume, is the essential of Judaism; it is the mitzva, I do — the fullfilment of God's command. It has been so often—and so rightly repeated: "It would make Me happy if the people were to forget **Me** but remember instead to observe my commandments", says the Lord.

* *

We know that no matter what man's sins against God may be, they could be forgiven. But man's transgression against his fellow men cannot be erased by prayer only. They can be recitified by righting the wrong only.

* *

This is why Judaism could never accept one New Testament interpretation of the Torah: The **Law** is less important than man's **heart.** We know that man's heart is very unsteady; we cannot rely upon its fluctuations. That's why the Torah **demands** action, fulfillment.

* *

All this is very relevant, very pertinent in connection with the present campaign of the United Jewish Appeal here, in Toronto. Many of us say that they have a **good Jewish heart;** they **feel** for their fellow Jew. But when it comes to **action,** to practical deeds, in order to assure physical Jewish survival, they become very timid and unresponsive.

* *

A Hasidic Rabbi once said: Never ask a man whether he made his prayers. Leave that to God. You ask him whether he had eaten. This is the essence of Judaism: Action in order to make ours a better world. The Jewish people is not a philosophical concept; Judaism is. Our people is a universal collectivity of men, women and children. Their spiritual survival is conditioned upon the fulfillment of material needs. If there is no bread, there can be no Thorah.

RUSSIA RESTRICTS MATZOH BAKING NEW ANTI-JEWISH STEP NOTICED

New York, (CJN. — The Soviet Government is denying Jews living in some Western areas of the Soviet Union the right to bake matzohs for Passover, reports **The New York Times.**

This information came from foreigners who recently visited cities affected by the prohibition: Kiev, Odessa, Kishinev and Riga, all with sizable Jewish communities. The prohibition was also reported to be in effect in smaller cities and towns in the Ukraine and the Baltic states.

MOSCOW EXCEPTION

However, permission to bake matzohs has been granted to Jews in Moscow, Leningrad and Tiflis.

Moscow and Leningrad are the cities most frequently visited by foreign trourists, and most Jews in Tiflis are Georgian Jews, who have historically been treated more leniently by Soviet authorities than the Ashkenazi Jews living farther west.

Ashkenazi Jew are the Jews of middle and northern Europe.

PERMISSION NEEDED

Last July Frol R. Kozlov, a First Deputy Premier, disclosed that Soviet Jews needed special permission to bake matzohs. He declared during his visit here then that when he was a leading official in Leningrad he had granted the request of a rabbi for such permission.

STEP AGAINST JUDAISM

In some cases, reports indicate, Soviet authorities have refused permission on the ground that the Jews would not be able to do so under sanitary conditions. But in these cases the authorities have apparently made no effort to make available bakeries owned by the state.

The ban on baking of matzoh this year appears to be another step in the intensified Soviet campaign against Judaism.

MINYANIM PROHIBITED

Reports in recent months have told of a drive that has closed synagogues in some communities and in other places has prohibited prayer meetings of ten or more Jews, the so-called Minyanim, in private homes. Generally a minimum of ten men is required for a service.

By seeing to it that matzohs are unavailable, Soviet authorities are assuring that Passover cannot be observed in the areas affected.

Moscow Invites Tel Aviv To World Exhibition

JERUSALEM (ZINS)—Soviet Ambassador Bodrov called upon Israel's Foreign Minister Golda Meir on the day when Premier Ben Gurion left for his visit to America. The substance of their talk has not been revealed. It was only learned that the Russian Ambassador requested Israel's support for the Soviet demand that the international exposition of 1961 take place in Moscow. The place where an international commisson of representatives of 30 countries, among whom is also a representative of Israel.

In diplomatic circles, however, the belief is prevalent that the conversation also touched upon the latest Soviet initiative for assuring peace in the Middle East, which found its expression in an article in the official **Izvestia** calling up both parties in the Israel-Arab dispute to exercise self-control and settle their differences in a peaceful manner.

BIBLE TALES FOR CHILDREN

Dusseldorf — (W.J.A.) 'Tales and Legends from Israel', most of them based on the Bible, will now be available to children in the nurseries and primary schools of Germany, Austria and Switzerland. The fairy tales and stories by Meir Faerber, a well-known Israeli author and journalist, have just been published by "Allgemeine Wochenzeitung der Juden in Deutschland, 'the Dusseldorf Jewish weekly. The new production includes twenty-one drawings by Elisabeth Hermann and Erhard Heinke.

Israel Preparing For Herzl Celebrations

JERUSALEM (ZINS) — The Jewish Agency Executive and the Government of Israel formed a special joint committee for the commemoration of the Herzy Centennial. The Agency is represented on the committe by the chairman of its Jerusalem section, Zalman Shazar, and by two Executive members Zvi Lurie and Meir Grossman. Representing the Government are Ministers Dr. P. Rosen, Dr. J. Burg and Z. Aran. Serving on the committee are also K. Katz, secretary of the Cabinet; and M. Rivlin, secretary of the Jewish Agency.

According to the committee's plans the Herzy Centennial will be inaugurated during the week of Israel's Independence Day celebrations. The President of the State of Israel and the Prime Minister will devote a large part of their traditional Independence Day broadcasts to Dr. Herzl's role in Jewish history. A joint manifesto to the Jewish people will be released on the eve of Independence Day by Prime Minister Ben-Gurion and Dr. Nahum Goldmann, president of the World Zionist Organization. Herzl's first Zionist Congress flag will be carried in the parade of the Israel Defense Forces on Independence Day in Haifa.

Torontonians At Dedication In Israel

BEERSHEBA (CJN) — A new Hapoel sports centre was dedicated here in the presence of representatives of the Herzl Zion Women's Auxiliary and Herzl Zion Men's Club, of Toronto, who have adopted the centre.

It contains a large gymnasium and auxiliary rooms, and will eventually include volleyball and basketball courts. The Canadian group, which handed over to Hapoel $3,500 as part of their pledge, also plan to collect funds to provide a swimming pool. The building will bear the name of the late Aluf Asaf Simhoni.

The Toronto group was represented by Mr. and Mrs. A. Sokalsky, Mr. and Mrs. M. Wasser, and Mr. and Mrs. J. Ungerman.

Basel Names Street For Dr. Herzl

BASEL (ZINS) — The City Council of Basel resolved to name one of the new streets after Dr. Theodor Herzl.

The first Zionist Congress was held in the Stadt-Casino of Basel in 1897.

Oshawa Rabbi Is Leaving

Oshawa, (CJN) — A popular and prominent figure in the community, Rabbi Martin Norden, who has served the Oshawa Hebrew Congregation as rabbi and spiritual leader since 1951, will leave March 31 for New York City where he will accept a call extended to him by the Ahavath Torah Congregation in Manhattan.

ESTABLISHED SCHOOL

Rabbi Norden was born in Hamburg, Germany and is a graduate of the University in Hamburg and the Theological Seminary in Wurzburg.

A busy Hebrew School attached to the synagogue, in which over 70 children receive their Hebrew and religious instruction.

ZIONIST LEADER BIDS FAREWELL

David Peters, Q.C., President of the Zionist Organization of Canada (Central Division), participated in a community evening held at the Oshawa Jewish Community Centre, last Sunday. —Chairman was William Stemcroff.

The meeting was called to bid farewell to Rabbi Martin Norden.

Ontario Jewish Leaders Meeting Sunday In London

LONDON, ONT., (CJN).—Ontario's Jewish "Community of the Year" and the "Man of the Year" of the Central Region, will be made known on Sunday, March 27.

Special Recognition Awards also will be presented to 1959 Community Campaign Chairmen at the 2nd Regional Leadership Conference to be held in the Hotel London, London, Ontario, on March 27.

These awards will recognize "exemplary service beyond the call of duty to the major causes of Jewish philanthropy", according to the announcement by Ben Newman and Hart D. Wintrob, Co-Chairmen of the Regional Joint Fund Raising Committee of Zionist Organization of Canada and Canadian Jewish Congress, which is sponsoring the one-day ledership gathering.

(Continued on page two)

Raised $130,000,000 In 1959

New York (CJN) — Jewish welfare funds raised an estimated $130,000,000 in 1959 for philanthropic purposes it was reported this week by the Council of Jewish Federations and Welfare Funds.

The estimate was projected on the basis of returns from 122 key community campaigns during the past year, and represents a 6.6 per cent increase in philanthropic funds over 1958.

The CJFWF is the national association of 216 united Jewish fund raising and welfare agencies. These central communal organizations, representing some 800 communities throughout the United States and Canada, annually raise the bulk of all American Jewish philanthropic funds for local, national and overseas Jewish needs. The Council provides central services for its member agencies in fund raising, community organization, budgeting, planning for health and welfare services, personnel recruitment and campaign promotion and program interpretation.

Praises Leadership

J. IRVING OELBAUM

The Canadian Jewish News—Great Passover Magazine

The Canadian Jewish News is preparing a great interesting Passover Issue, which will also include greetings and goodwill ads from business firms and individuals.

You can still reserve space in our **Passover Magazine** by contacting the Advertising Department of **The Canadian Jewish News,** 1402 Eglinton Ave. W. Toronto (10). Phone RU. 7-6031.

Arthur Szyk's Haggadah For Our Readers

THE CANADIAN JEWISH NEWS OFFERS OUR READERS THE WORLD FAMOUS ARTHUR SZYK HAGGADAH. THE LONDON TIMES CALLED IT "THE MOST BEAUTI-

(Continued On Page Eight)

Freedom Of Opinion

The Case For Religious Education In Our Ont. Public Schools

Yours truly is fully aware of how controversial a topic this is. Yet he doesn't believe that to be sufficient cause to ignore or avoid the issue. If these lines will but stir up some thinking (in either direction) they shall have proven their value and be valid excuse for taking up this space.

In the Departmental Programme for Religious Education, its nature is prescribed to be — "a systematic study of the scripture . . non-sectarion, and will not follow the tenets or doctrines of any particular creed." (Cf. p. 10). This lodes quite all-right, maybe even proper and ideal (if we are to understand scriptures to include and stand for Old Testiment, Dhammapada, New Testament, Koran, etc., etc. . . . . though one may wonder why mix up all those poor young children . . . .).

But then we read on, the very next sentence, to find our dreams shattered and contradicted (or if you prefer: interpreted): "—they will be confined to . . . ", and the ruling goes on to mention the doctrines of one particular religious group, **one** faith out of the many to which our Canadian People adhere. This paradox is yet to grow in the description of the so-called 'purpose' (Did. p. 8): "—the teacher is counselled to bring home to the pupils . . . the fundamental principles of—" and here are not mentioned 'ethics', not 'universal code of morals' nor 'humanism', but again the name of that one, single, particular denomination.

(This writer would be one of the last to deny that some of those fundamental principles intentioned—as far as ethics and morals are concerned—may be good and valuable, worthy of transmittance. However at the same time they are not merely the principles of that particular group only, excluding the others; they are rather also present, parts and principles of nearly all oth er religious movements, rather the heritage of all mankind, having been accepted universally. Furthermore, to label them with that one group, would rather be a willful forgery of history whereas some, if not all of them, preceded that group by many decades and centuries!)

Thus we must follow the apparent logical conclusion, that whether so intended or not, to see in such an identification, in such a praictice of hallowing this one group above the others, the Religious Institution Programme in the Public Schools is nothing more but an innocent (? . . .) tool in the missionary work of brainwashing non-believers (in respect to that group) and forceful indoctrination of defenceless subjects (what the young children in that age-group are!).

Forgotten are all our lofty ideals and phrases of absolute liberty, true equality and sincere fraternity. Forgotten that we live in a supposedly democratic state where all citizens have the privilege of representation, where all individuals have the claim to protection of their individual rights, where all the people have a part and share in the Public institutions, where the feelings and sentiments of even the smallest minority deserve and have claim to full respect and consideration.

A storm of furor would stir up the land, should we observe the exhibition of a sign in a public place, inscribed black on white: "Only People of . . . Colour Allowed" or "Only Believe in . . . Permitted" — whether in such positive or a negative form. Yet a contentedly smiling sun shines over a quiet country, eventhough on the doors of so many Public Schools is burned in the dictatorial slogan, reading "Whosoever enters here must daily pray from our hiturgy, sing our hymns and allow himself to be led to be believe in the principles of our religion!" Who is that mysterious 'our' that put up this shield? Certainly not the true owners of that place, **all** the people of Canada! So why should the owners stand by mute allowing their premises to be defaced, their private property smeared??! Bullied out of their own home . . . Religious groups that insist on teaching their religion - put up your own separate schools where to do as you please. But from the Public (!) Schools where the oh! so easy prey of lightly influenced children can be found, which come there to benefit from their rights as citizens of this country - from there and from them keep your cowardly hands off! Keep your distance, unless you are directly invited to invite them-to your place.

As far as the premises, facilities and curriculum of the Public (!) Schools are concerned, no group, party or organization, no matter how big or powerful, has or can even get the right to a permit of admission.

The only truly non-denominational and non-sectarian religious instruction that could and should be taught there is that one short sentence of Love Thy Neighbour As Thyself and in other wording: What you wouldn't like to be done unto you - don't do it unto others! Respect and tolerence of all religions and creeds regard and acceptance of all races and colours, esteem and love of all mankind!

The abolishment of the present-day system shall be the very first step of its transformation into this new course, shall be the very first act of fullfilling it, shall be the very first practical example that shall motivate and influence the children to follow suit and act accordingly, and thus help us raise a greater and nobler Canada to which other nations shall point and exclaim:

"Let us be like them!"

February '60

J. Immanuel Schochet

(Form VII) No. 329

ONTARIO'S JEWISH LEADERS MEET IN LONDON

(Continued from page one)

LOEB—GUEST OF HONOR

Mr. Wintrob will open the Conference proceedings where leaders of regional communities from all parts of the Province of Ontario will hold discussions centering around the theme of "The Organized Jewish Community 1960."

Guests of Honour at the gathering will be Bertram C. Loeb of the United Israel Appeal, of Ottawa, National Chairman and Leo Lania of New York, internationally distinguished writer, journalist and orator.

Proceedings of the Conference will focus on two major workshops: "The Organized Jewish Community 1960" and "Campaign Experiences in 1959 and Outlook for 1960."

PRESENTATIONS FROM COMMUNITY LEADERS

Featured presentaticns at the first workshop will be by Dr. Frank Shapiro, President of the Council of Jewish Organizations in Hamilton, and Sidney Lazarus, representing the Windsor Jewish community.

At the second workshop session, presentations will be made by Mel Sorffer, Chairman of the United Jewish Appeal, Windsor, and Saul Einhorn, Past Chairman, U. J. A. Campaign, Oshawa.

REPORTS FROM 25 COMMUNITIES

The delegates will also hear reports by representatives of some 25 communities in the region.

The Regional Conference is expected to foster and intensify closer liason and consultation between the Jewish communities of the region, in relation parcticularly to their annual campaigns on behalf of United Israel Appeal, United Jewish Relief Agencies and Canadian Jewish Congress programmes.

The Conference, being held in the Hotel, London, will open at 10.00 a. m. under the chairmanship of Sam Smurlick, Hamilton Jewish community leader. Greetings on behalf of the host community will be given by Harold Vaisler, President of the the London Jewish Community Council.

VARIED PROGRAM

Mr. Loeb will deliver the introductory address on "The Communities Take Their Place", followed by the workshop on "The Organized Community."

Mr. Lania's address will be the highlight of the luncheon session, under the chairmanship of Milton Cohen, Immediate Past-Chairman of the London Jewish Appeal. Mr. Lania will be introduced by Richard Dwor of Port Colborne and thanked by Bernard Ennis of Welland.

BEN NEWMAN TO INTRODUCE RESOLUTIONS

The afternoon session, under the continuing chairmanship of Mr. Cohen, will open at 2.15 p. m. with the presentations of the Recognition Awards. This will be followed by further discussions on the workshop "Campaign Experiences in 1959 and Outlook for 1960", and a summation by Joseph Lieberman, Q.C., Immediate Past Chairman of the Kitchener-Waterloo Jewish Federated Charities.

Resolutions to be adopted by the Conference will be introduced by Ben Newman.

Preparations for the Conference are being made by a special committee in London headed by Mr. Vaisler, together with Milton Cohen and Milton Harris, Co-Chairmen of the London UJA, and A. B. Gillick, Secretary of the London Community Council.

Dateline: The World

"BRITISH JEWS TRY TO BUY LAND IN OMAN", HORROR-STORY INVENTED BY SYRIA

London — (W.J.A.)

A "major conspiracy in Oman similar to the conspiracy carried out in Palestine when doors were opened to Jewish immigrants and Balfour promised to make Palestine a national home for the Jews" was "revealed" in Damascus during the second week of March by a "spokesman for the Oman Imamate office" in Syria, the World Jewish Congress Information Department reports.

Describing what he termed a "conspiracy against Arabism in Oman", the spokesman of the Imam of Oman was quoted in a Damascus broadcast as having said that at the beginning of March "the British landed 500 soldiers, most of whom are Jews, and stationed them in the region of Tawa al-Athila close to the town of Ibri. The members of the force were placed in a special camp and its officers and soldiers began reconnoitering in all parts of the town. Some of them were seen analysing the soil with special equipment, and others were taking photographs and engaging in geological studies. The Arab citizens were frightened by these studies and enquiries."

BUDAPEST ARABIC BROADCASTS

London — (W.J.A.) A programme in the Arabic service recently added to Budapest radio's external services was first monitored in London on 11th March. According to an opening announcement, transmissions were on two short-wave lengths. The monitored transmission, which was poorly received in London, lasted 30 minutes and concluded: "May Almighty God protect you." It was mainly composed of items of general news. The only item dealing with Middle East affairs was a report, datelined from Cairo, quoting a statement by the Deputy Premier of the Provisional Algerian Government on the impossibility of negotiating with France. Another item apparently referred to Arab apprehension regarding arms supplies to Israel.

Earlier in March, Baghdad radio had reported an interview given by the Iraqi Minister of Communications to the Hungarian radio's Arab section which, according to the Baghdad broadcast, had been inaugurated "more than a month ago."

'JERUSALEM TIMES' OF JORDAN SUPPORTS ARAB ASPIRATIONS ON 'PALESTINE'

London — (W.J.A.) The first English - language daily in Jordan, 'Jerusalem Times', made its appearance in the Jordanian sector of Jerusalem on 4th March. It consists at present of four pages.

In its leading article, 'Jerusalem Times' said in the first issue that it supported the Arab national movements, including the Arabs' aspirations regarding Palestine. It was against all tendencies aimed at splitting the Arabs.

King Hussein of Jordan said in a welcoming article he hoped the new paper would give all English-speaking people the world over "a true picture of modern Jordan."

In Our Town And Elsewhere

JOINT SISTERHOOD MEETING

Shaarei Shomayim Sisterhood joined with Shaarei Tefillah Sisterhood on March 16th to hear an address by Rabbi William Herskowitz on "The Changing Role of the Jewish Woman."

JEWISH JUDGE TO RECEIVE BROTHERHOOD AWARD

Judge Samuel Freedman, of Winnipeg, will receive the 10th Annual Brotherhood Award of Beth Sholom at a synagogue dinner on April 7th. As newly-appointed judge of the Appelate Court of Canda, Judge Freedman holds the highest judiciary post of any Jew in Canada.

SHAAREI SHOMAYIM BROTHERHOOD

On Sunday, March 27th, the Brotherhood of Shaarei Shomayim will have as their guests members of Bais Yehuda Brotherhood. Rabbi Bernard Rosenweig will address the joint group on the subject, "Second Thoughts on Brotherhood."

TORAH EMETH LECTURER

Dr. Murray Herst, a member of Adath Israel Congregation addressed the members on Thursday, March 24th on the subject, "Jewish Personalities."

TEMPLE BREAKFAST CLUB

On Sunday, March 27, Rabbi Louis Cashdan of Temple Emmanuel will be guest of the Holy Blossom Temple Breakfast Club and will address them on "The Tenth Man" — an interpretation of the current Broadway play by Jewish playwright, Paddy Chayefsky.

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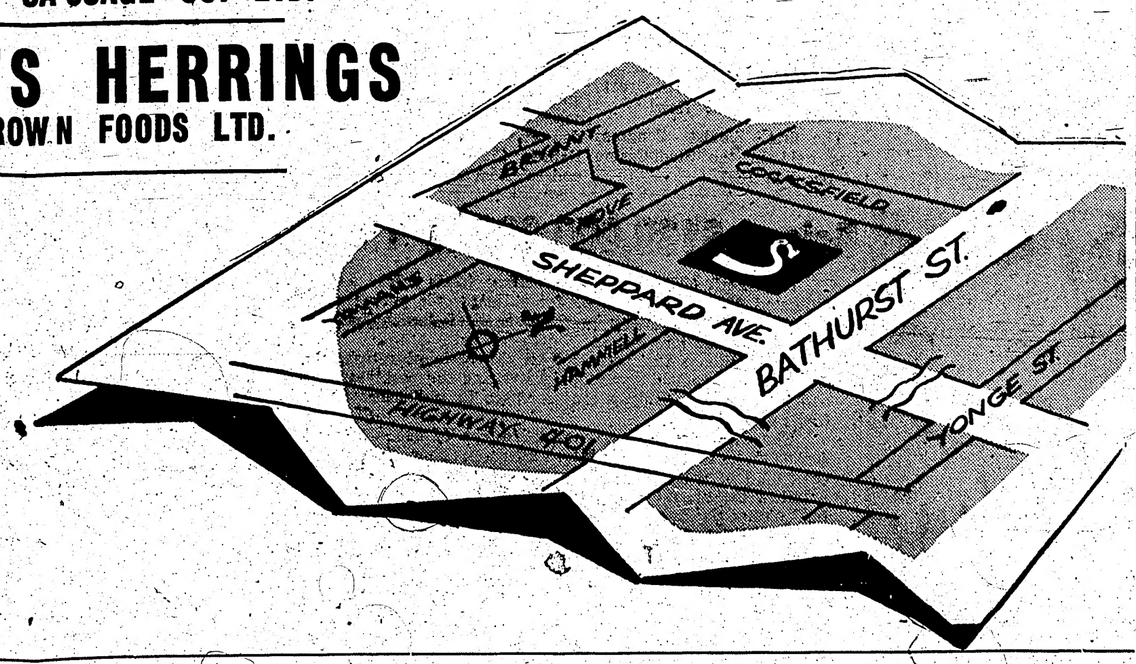

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Can The Kibbutz Survive?

SETTLEMENT VERSUS TOWN IN ISRAEL

By Dov Rappel

THE AUTHOR IS A VETERAN EDUCATOR AND A MEMBER OF KIBBUTZ YAVNE.
THIS IS THE SECOND OF TWO ARTICLES ON THE PROBLEMS FACING THE KIBBUTZ.

From the standpoint of religious education the most important feature characterizing the kibbutz is the homogeneous nature of its environment. This environment, which is the outcome of economic equality and a common outlook, guards the child against negative influences and educates him in the belief that the entire world behaves in the same manner as the people who live in his settlement. In this manner an almost complete conformity is obtained. This spares the child psychological conflicts at an early age, and also prevents conflicts between him and society; deviations in religious beliefs or practices do not occur.

We may appreciate the significance of this homogeneity by a comparison with town life in Israel. In the towns religious Jews live, with few exception side by side with non-religious Jews. Consequently, when religious parents wish to instil the values of the Shabbat or of festivals in their children, they cannot rely upon the general environment to reinforce the home atmosphere. On the contrary, there is every reason to fear that the general atmosphere will be at variance with that prevailing in the home.

In the religious kibbutz the situation is completely different. As contrasted with the overriding influence of the parents in the city, the focus of education, and especially of religious education, in the kibbutz is to be found in the teachers and in the community as a whole. Parents in the kibbutz can consider themselves relieved of responsibility for their children's religious education, for they know that the little they contribute in that connection will be reinforced by similar behaviour on the part of their neighbours.

But this very homogeneity may have its drawbacks, for it leaves the child without protection against the influences which are sooner or later bound to make themselves felt. To some extent, contact with a heterogeneous environment has a salutary effect, much in the same way that inoculation is effective against some diseases. In kibbutz society the child grows up in a fool's paradise. It is only at a comparatively late age that his eyes are suddenly opened to the other aspects of reality. As a result, we find that the youngsters who grow up in the kibbutz are usually of the conformist type: they are not always capable of considering matters from all angles and reaching a thought-out decision. There is always the potential danger that we shall not always produce people with a deep religious consciousness.

This brings us to the question of the influence of collective life upon the emotional attitude towards religion. In the collective the child is educated from his earliest years in a strict social sode which he learns to accept willingly. From the time he joins the toddlers at the age of eighteen months or two years, until he goes into the army at eighteen, he is in the society of members of his own age-group. Indeed, he spends nearly the whole of the twenty-four hours of the day with them; he eats with them, studies with them, plays and sleeps with them. The only time he is not with them is during the evening hours he spends with his parents, and parts of the Sabbath. He learns to think of others and is imbibed with a sense of consideration.

Collective life and education have the effect of making children more apt to concern themselves with the external aspects of religious life than with religious thought and underlying spiritual experience. A gregarious life is psychically favourable to extroverts. Introverts, on the other hand, usually seek solitude. Religious experience, in its most profound psychic sense, is usually something which only introverts undergo. This is on contradistinction to the strong impression made on extroverts by religious ceremonies.

Such ceremonies as weddings and festive services, and special celebrations, such as the setting aside of the trumot and ma'asrot, make a most profound impression upon the children. On the other hand, children, or even adolescents, hardly ever engage in religious thinking or find it necessary to communicate their personal experiences. In this respect religious life in the religious kibbutz is of a piece with the spiritual life of the rising generation in the kibbutz movement as a whole. In other words, it is characterized by what is commonly termed as sobriety, or "lack of sentimentality", as contrasted with the more emotional attitude which marks children who have been brought up in a family environment.

So far we have dealt with environmental factors which play an important role in determining the character and outlook of our children. These in themselves are, of course, inadequate for our educational purposes, and at times they are even opposed to our aims. To ensure that the second generation pursues the same ends as its parents and carries their achievements further, it must be given an intensive formal education which will provide it with both values and knowledge. Only in this way can we ensure that the religious and social outlook of the young people in the kibbutz will be based upon understanding and insight and not on mere regularity and conformity.

This brings us to the curriculum of our schools. The young person who grows up in our settlements should know the Torah and the principal commentaries upon it. He should also have a sound knowledge of the Prophets and Hagiographa, be conversant with Midrashic literature and able to study a legal argument in the Talmud on his own. But he must also receive a broad humanistic education, as well as a thorough grounding in science and in agriculture.

Each of the three groups of studies we have mentioned — Jewish subjects, the humanities, and technical and agricultural training — is in itself sufficient to fill a school curriculum. How are we to combine them within the framework of a single programme of studies in such a manner as to ensure that we do not turn out dilettantes

We may ask much the same sort of question with regard to the teaching of values. We want to educate our children to be devoted religious Jews with a veneration for the Torah and respect for those who study it. We want them to be part and parcel of the religious community and familiar with its problems. At the same time they have to be loyal citizens of the State of Israel, ready and willing to meet its needs, whether military or economic. In addition, they have to be loyal Zionists, identifying themselves with Diaspora Jewry and alert to its needs. The implementation of our watchword, Torah VaAvoda, embraces a vast field. But we have only eighteen years in which to instill all these values into the son of the kibbutz—the eighteen years from his birth to the day he is called to military service.

A generation ago it was believed that the ideal of the religious kibbutz should be to evolve a type of person who should be a combination of halutz and talmid hakham — a pioneer who should, at the same time be a scholarly Jew. Such people did arise in the religious kibbutz, but they are very rare. Unquestionably, the events of the past ten years have made it more necessary than ever to make this our educational aim.

Our programme of studies is based to a large extent on the curriculum for rural religious schools as drawn up by the Israel Government. But inasmuch as the class is more advanced, the difference between the two curricula increases. The main reason for this is that the curriculum for Jewish studies in the State religious schools is not adequate to meet all our needs.

Primary schools in Israel consist of eight classes or grades. As the majority of pupils do not go on to secondary schools, the primary schools are obliged to furnish a more or less complete schooling in the eight years at their disposal. The religious kibbutz, however, assumes that its average pupil will have between ten and twelve years' schooling. It can therefore afford to slow down the rate of acquisition of knowledge and concentrate on more intensive study. Thus, for example, a child who has completed eight years schooling in a State religious school has gone through the whole of the Torah virtually with no other commentary than that of Rashi. Children in the religious kibbutz, on the other hand, study the Book of Leviticus only after the eighth year, but they have begun to study the commentaries of Ibn-Ezra and Nahmanides, in addition to Rashi, as early as the seventh.

Studies on the secondary level in the kibbutz are grouped under three main headings: Jewish studies, science and agriculture and social science. Some 35 hours a week are spent in school, and the main subjects studied are: Torah, Talmud, the prophetic and other books of the Bible; chemistry, physics, biology, English, history and mathematics. With regard to Talmud, there is a growing feeling in HaKibbutz HaDati educational circles that this subject cannot be studied satisfactorily if it is only one of a crowd of other subjects. Kibbutz students should rather spend a year at a Yeshiva, and, indeed, something has already been done in this direction.

The kibbutz hopes that the combination of school and Yeshiva studies, together with practical farm work and military service, will prepare its sons and daughters to fulfill the roles required of them.

More than a quarter of a century has elapsed since we founded our first collective group, and it is twenty years since our first settlement was established. During this period we have developed our educational institutions class by class and today we can point with pride to two fully-fledged 12-grade schools: one in the Beit She'an Valley, which catters to the needs of some 300 children from four settlements in the region, and the other in Yavne, with 200 pupils. In our younger settlements the schools continue to expand as the children grow.

Parents in the veteran settlements have seen their children pass through all stages of education, from the toddlers' groups to the nursery school and then to kindergarten, through twelve years of school, and finally the army. The first groups of these sons and daughters are now returning to the settlements from the army, to become full-ranking members of the kibbutz with the same privileges and obligations as any other member. The kibbutz movement as a whole is observing with great interest the process of their integration. No doubt we shall have to introduce changes in our educational framework in the course of time. Nevertheless, we feel that in the educational sphere we have fashioned an instrument for educating a new generation.

Like This Before You Just As I Am

By Yoheved Bat-Miriam

Like this before you just as I am
Not charming not painted with red and with blue,
But wild and rebellious and very bad
So do I wish to stand before you.
For this is my measure, my limit of stature,
And so my sojourn upon earth must be.
And a greater measure for the going up of my soul,
She shall jump from her capture and silently flee.
My speech will not lift me up to the heights
My speech that melts suddenly frightened away.
Is it so, is it so I will speak to you,
I who am dying from day to day?
From day to day the dry land and the sea
Arise and shine like dream's vision in sleep;
Like highways of white from nothing to nothing
They stretch in the blue of the height and the deep.
And I shall not be, I am not already
And across the boundary I weave my course.
Here and beyond is the sin not atoned
By punishment, vengeance, reward and remorse?
Here am I before you, just as I am,
Wild and rebellious and I bitterly cry.
Around me swirls harsh weeping uprooted
Because of myself who shall no longer be I.

On The Spot Report From Morocco

AGADIR: THE SURVIVORS

BY PAUL FREEDMAN
Assistant to the JDC Director for Morocco

In Agadir, before the night of February 29, there were four kosher butchers. One of them was Mimon Abitbol. After the earthquake, when rescuers dug him and his his wife Marie out of the ruins of their home, Mrs. Abitbol was already wracked by labor pains. A little later, a healthy girl was born.

Marie Abitbol rests on a camp bed at La Jonquiere with a pretty young lady named Rebecca next to her. Rebecca's father and her two brothers are in the hospital recovering from the wounds which falling masonry inflicted upon them.

One cannot ask the President of the Agadir Jewish Community, David Moryousseff, about the community he headed and whose 2,300 members made up one of the most prosperous communities in Morocco. Mr. Moryousseff is alive, but since he realized that his wife and seven of his nine children were gone, he has been so filled with the horror of what he saw, so wrapped in his grief, that he has not spoken.

Years ago the French authorities constructed the La Jonquiere military camp on the outskirts of Casablanca to house a Senegalese army battalion. Its more than fifty barracks have since been taken over by the Royal Moroccan Army.

After the Agadir earthquake, most of the Jewish survivors of the shattered city and the neighboring village of Inezgane were evacuated to Casablanca. Among Casablanca's 800,000 inhabitants there are nearly 100,000 Jews, and the Jewish community immediately emptied its Talmud Torah to house those who had escaped with their lives, but with no other possessions.

It soon became evident, however, that the classrooms and other facilities of the building were not equipped to accomodate hundreds upon hundreds of adults and their small children. When Princess Lalla Aicha, the King's elder daughter, who is President of the Entr'aide Nationale welfare organization, inspected the Talmud Torah, she noted the building's inadequacy. Shortly thereafter, 35 barracks in the La Jonquire camp were put at the disposal of the coordinating committee which Casablanca's major Jewish organizations have formed to take care of the Agadir victims arriving in the city.

Within a week after the earth of Agadir had trembled, reducing the resort and industrial city to rubble, the transfer had been completed. As one moves among the single-floor barracks, memories of DP camps in postwar Germany crowd in at every step.

Although the Entr'aide Nationale has delegated Meyer Obadia, the President of the Casablanca Jewish Community, to be chief of the camp, La Jonquiere is still a military installation. Moroccan soldiers are everywhere, guarding each of the barracks, patrolling the streets and letting no one enter who does not have camp identification or a visitor's pass.

The administration of the camp's Jewish population is vested in the Casablanca Jewish Community and the coordinating committee of the major Jewish groupings. Day-to-day management is in the hands of Morocco's sole Jewish youth organization, the DEJJ. Other local Jewish organizations, notably ORT, OSE and the Alliance Israelite, contributed their manpower, their talents and their experience. The Joint Distribution Committee, using United Jewish Appeal funds, assumed a major share of the financial burden. JDC, here as in Europe known familiarly as the "Joint", put at the disposal of the camp its specialists in public health, nutrition, kindergartens, religious education and other fields.

Gradually, the 800 Jews who found refuge in the camp are beginning to pick up the threads of normal life once again. Many, however, are still too benumbed, too overwhelmed by their tears. As one walks through the streets and drops into the barracks, one hears at every corner stories like that of Aime Elmoznino, a 26-year-old who lived in Agadir's poor Jewish quarter of Talbordgt and shared his bed with a brother and a nephew.

When the house collapsed in the earth convlusion just before midnight on Monday, a wardrobe tumbled over and hit the bed lengthwise, seconds before the ceiling also came crashing down. In the wardrobe's wooden hollow, Aime and his young nephew were sheltered after a fashion. His brother, who slept on the other side of the bed, was crushed under masses of debris and badly injured. Aime and his nephew were pinned under the rubble too, but for hours were able to talk to Aime's brother. His life was ebbing away and, as the morning dawn broke over the devasted city, he gasped out the "Shema" — and thereafter was heard from no more. When rescuers dug out Aime and his nephew the following day, they were the only survivors among the 18 members of the family who had lived in the house.

Albert Elkaim is a slight man who has been in Agadir since 1935 and make a fairly comfortable living by collecting payments on behalf of instalment houses. On Monday evening, he and his wife Rachel went to a movie at the "Sahaxa" cinema, where the thriller "Crime in the Chamber of Horrors" was playing. Evening shows in Morocco start late, after 9 p. m., and this particular performance ended at 11.30. Since it was the Moslem month of Ramadan, when eating and amusements are limited to the night hours, a second showing was to start a quarter of an hour later. The Elkaims had come too late to see the beginning of the film and, wanting to make up for what they had missed, stayed to watch the opening of the second performance When the earthquake struck at 11.45. they were still in the theater. The chandeliers were wrenched loose and people were thrown out of their seats while the awesome cacophony of a dying city filled the air. But the building itself did not buckle. Terrified, the Elkaims rushed home. Their house had been levelled. Frantically they dug with their hands all the night through, and continued throughout the next day, with the assistance of French sailors. They found nothing but corpses. There were their four children : Maurice, Charley and Cecile, who were 7, 4 and 2 years old, and the baby Maggy who was born at the end of December. There were the bodies of Mrs. Elkaim's parents; of her sister and her sister's husband with their three children; of another sister and her fiance. For the Elkaims there was nothing left to do but bury the dead as best they could, and to allow themselves to be led to the French Naval Air Base, from where they were flown to Casablanca.

Rabbi Judah Chetrit, the Judge-Delegate of the Beth Din in Agadir, also had seven children. Fortunately, they and other members of his immediate family were spared. The rabbis who officiated in the city's three synagogues—Rabbi Solomon Cohen, Rabbi David Abihsera and Rabbi Marrache —were killed in the disaster, as was Rabbi Haim Abihsera, a judge of the Mogador Beth Din, who happened to be visiting in Agadir.

The death toll also includes two young rabbis who were Moroccan disciples of the Lubavitch movement. The scholastic network which the Lubavitcher chassidim have built up in recent years for thousands of children in the mallahs of Morocco extended to Agadir, where eighty young boys were enrolled in an orthodox boarding school. Sixty of them were from out of town and slept in the school. When the building collapsed, it carried to their death the two young teacher-rabbis and nearly half the youngsters.

On the second day of the catastrophe, a JDC rescue and survey mission penetrated to Agadir. As Henry Kirsch, the JDC Director for Morocco, reached the ruin-strewn site of the school, some sweat-stained parents and Arab workmen whom they had hired were still digging frantically in the mound of earth, cement and masonry that, two days before, had been known as "the Yeshiva."

Just then another corpse had been disinterrred. In his little hand the boy grasped a crumpled piece of paper. Someone climbed down and carefully took it from his fingers, before he was wrapped in a blanket and carried away.

It was a French ode to nature, which the youngster was holding when his life was snuffed out. From some textbook, he had painstakingly copied in his child's handwriting:

"The sky glistened with the pure loveliness of a beautiful day, and as far as the eye could see, all creation was enchanting.

"Joy and happiness were everywhere . . ."

Is It Timely . . .

BY JOEL CANG

The Forthcoming Congress Of Polish Jews

A desire to commemorate the past and the urgent need to conserve the heritage of a great community for future generations are the two main motives behind the revival of the idea to hold a Congress of Polish Jews. No other Jewish community has undergone such a continual process of dispersion in the past couple of centuries.

At the time of the first partition Poland already had the largest concentration of Jews in Europe not excluding Russia. In fact the Jewish community living in the various territories ruled by Polish Kings and princes was the greatest since the destruction of Jerusalem. But with the fall of Poland dispersion began. Jews being forced to go to other lands whether in search of bread or a modicum of safety.

The largest immigration consisted of those who fled from the Eastern regions annexed by Czarist Russia. The exodus was to Germany then to France and Great Britain, and with the opening up of the new world Polish Jews, like the Poles themselves, flooded into the American Continent.

So wide was this dispersion during the 19th and 20th centuries that when the idea of calling a Congress of Polish Jews was first mooted before the war the response came from such distant parts as Ethiopia and Greenland, Afghanistan and Chile. This first Congress was held in Geneva, the shadow of Hitler, the loom of war and a gathering sense of doom, for none could visualise what was to be its appalling extent.

The second Congress being planned now, and which is to be held this year in Israel, will be a meeting of more remnants, and a gathering taking place under the more terrible shadow of the stark knowledge of massacre and dispersal on a scale unknown in history. It will be a stockpiling of these pitiful survivors who have managed to take up the threads of their communal life again in distant parts of the world but most of all in Israel where more than a third of the population consists of Polish Jews, many of them born in Poland.

That such a Congress is timely goes without saying. With these men and women lies the task of preserving and handing down to their children the memory and tradition of the great Polish Jewish community of other days, and making a record of its culture and achievements and handing it on to others. In addition to the famous large Jewish communities of Warsaw, Cracow, Lvov, Poznan, Lublin, there were literally hundreds of little towns and villages in Poland teaming with Jewish life with their own synagogue, schools, libraries, theatres and newspapers. From the rabbinic centres in Poland sprung for many generations the religious leaders of nearly every Jewish settlement in the world outside incluidng Britain world outside including Britain

The Congress will have to prepare and make a record of this past set down a history of each community so that it shall not be lost for ever for there are no other monuments left, even the graves of these people have been stamped out. There is, therefore, a great mission and sacred task which this Conference to be held in Israel at the end of the year, has to fulfil.

But in addition to commemorate to preserving the past there is also another task before the Congress which should be discussed fully in advance of the date of the gathering of Polish Jews. This task is the demand for reparations from Germany.

Next to the Russians the Jewish community in Poland has suffered the greatest loss of life. But long before the mass execution and the gas chambers Hitler's forces in Poland began looting and robbing the Jewish population of all its movable possessions - money, jewellery, furs, clothing, books, art treasures and even furniture was taken and sent to Germany. Jewish factories were robbed of all their manufactured goods. In Lodz alone, a town known as the Manchester of Poland where 90% of the textile factories were owned by Jews, the Germans after emptying all the factories and warehouses were estimated to have taken away goods valued at nearly £200,000,000 pounds in the first two months of occupation.

There are, of course, no figures of the value of the goods the Germans robbed from Polish Jews during the war. But shortly after the cease fire a Polish economist estimated that the total value of Jewish property which the Germans robbed in Poland alone was something in the neighbourhood of 10 billion pounds. Some estimates were even higher than that.

Not a single penny of these vast sums has been repaid. So far no Polish Jews has ever received any reparation whatsoever. Efforts made by some of the survivors to claim reparation from Western Germany for property which they know has been taken away by the Germans after entering Poland, has so far not met with any success.

The Congress of Polish Jews will, therefore, have to take up this just claim against Germany. Even if it is impossible to establish the full value of the Jewish property which the Germans took out of Poland, there is ample evidence to prove that much of this property is still in the hands of Germans. Jewish survivors who had occasion to visit Germany after the war came back with reports that they had seen many Jewish valuables in the homes of prosperous Germans in the Federal Republic. None of these have been returned. The Congress of Polish Jews will have to collect all the evidence and establish a claim.

Apart from these vital issues there are many others connected with the life and activities of Polish Jews in many countries. There is the question of the Landsmanshaften many of which still exist in the United States. They have also sprung up in considerable numbers in France. Could not these be reorganized and grouped into a single unit supervised by the executive which the Congress is bound to elect.

There is also the question of the ralationship with the small community of survivors in Poland itself. No gathering of Polish Jews will be complete without a proper representation of the Jews living in Poland today. They have the fullest right to be represented at the Conference and no idealogical difference must be allowed to stand in the way of close cooperation.

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The Arab Refugees:

Israel's Contribution To A Solution

Israel has consistently endeavoured to alleviate the situation of the refugees and contribute toward a constructive solution of their problem.

A. Release of Refugee Bank Deposits

Israel has released bank accounts to the value of $8 million, which were left behind by Arabs who are now outside her borders, and these have been paid over in hard currency to refugees in their present domiciles.

In this way thousands of refugees have been helped to establish themselves in commerce and small industrial enterprises. Having this constructive end in mind, the Israel Government did not allow itself to be deterred by the fact that the release of the accounts constituted a transfer of hard currency from Israel to hostile neighbours, who maintain an unrelenting economic blockade against her.

B. UNRWA End Operations in Israel

When UNRWA was established, there were on its rolls in Israel 48,500 refugees, mostly Arabs. By 1952 the number had been reduced, through integration, to 19,000, whereupon the Israel Government relieved the Agency of all further financial and administrative responsibility. A considerable number of the residual refugees are social cases and receive public assistance to this day. Israel is the only country which has enabled UNRWA to terminate operations within her borders.

C. Reunion of Families

Thirty-five thousand of these refugees had been permitted to enter Israel to be reunited with their kin under the Reunion of Families Plan. Others entered the country illegally, but their status was legalized on humanitarian grounds.

To the extent that Arab citizens apply for the readmittance of relatives now residing in Arab countries, the Government of Israel continues to grant them the benefit of the Plan.

D. Compensation Offer

As the United Nations approaches the termination of UNRWA's mandate in 1960, Israel has offered to make a significant contribution to the solution of the refugee problem. On 17 November 1958, Israel's Permanent Representative to the United Nations made the following declaration before the Special Political Committee of the General Assembly:

"To day we are approaching the year when UNRWA's mandate expires. The United Nations is concerned to seek measures for the effective rehabilitation of the refugees. In these circumstances, I am authorized to re-define my Government's attitude on compensation. Some delegations, such as that of Ireland, regard that as one of the possible keys to solution.

"The basic solution of the refugee question lies in the integration of the refugees in the countries where they have been for the past decade, and where they live among their own kinsmen. There is no precedent for a country which has been the victim of aggression voluntarily offering compensation to other victims of the aggression. Nevertheless, we have made this undertaking. If such a solution by integration were actually carried out and if the international assistance offered in 1955 were available, Israel would be prepared to pay compensation, even before the achievement of a final peace settlement, or the solution of other outstanding problems. We believe that even if a peace settlement is beyond our reach, there would be independent advantage, both moral and political, in a separate solution of the refugee problem.

"For this reason we are now disposed to envisage a settlement of our compensation undertaking in advance of a settlement of other outstanding questions, provided only that a substantive solution of the refugee problem were actually implemented. In fixing the level of compensation owed by Israel, it would be necessary to take into account the claim of Israel citizens who have a right to compensation for property left behind in Arab lands. "In the context of such a solution by integration in Arab lands, and the fulfilment of Israels' compensation undertaking, we do not exclude an extension of the uniting of families scheme, under which many former Arab residents have already come back to Israel territory."

The Challenge We Face

The North-American Jewish community finds itself "untrained and inadequately equipped" to cope with swiftly moving events that effect the security of Jews in North-America and the future of world Jewry, according to Isaac Toubin, of the American Jewish Congress.

In a series of talks in Pittsburgh, Kansas City and other Jewish communities in the mid-West this week, Mr. Toubin declared:

● At a moment in history when the world is experiencing an enormous racial, religious and political revolution —one that is having a profound influence on the status of all peoples, including the Jews—American Jewry possesses neither the necessary institutions nor the required instruments.

● As a result, we are unable to meet the challenge posed by the historic changes through which we are now living. Instead of acting imaginatively and affirmatively to shape the future, we do little more than react to events after they have occurred.

● Underlying the immaturity of the American Jewish community, he continued, it is the dichotomy which exists between philanthropy and thinking in American Jewish leadership and organized effort. Philanthropic effort monopolizes Jewish leadership. It is essential that this leadership be trained to develop the same maturity and sophistication about the political issues that affect Jewish life that is now directed toward meeting Jewish welfare needs at home and abroad.

The American Jewish Congress leader listed three major issues which he said were of "critical significance" to the future of the Jewish people:

1. Anti-Semitic sentiment is virulent—albeit latent—in almost every part of the world and must be dealt with on a global basis.

2. Newly emerging nations, races, culutres and religions—clamoring for their rightful place in human society—challenge the Jewish community to make a historic adjustment in terms of future world relationships.

"For almost 2,000 years the Jewish people has been encysted culturally and politically in the white-Western-Christian world", Mr. Toubin declared. "Now the colored peoples of Africa, Asia and our own United States are coming into their own, posing a problem of white-colored relationships that deeply affects the Jew."

3. The continuing Arab effort to make American Jews second-class citizens has apparently won the near-involment of official U.S. Government agencies, which seem to find it expedient to subordinate the privileges of citizenship to an illusory diplomatic advantage vis-a-vis the Arab states.

We agree with Mr. Toubin's conclusion:

"At stake are not only the status, the privileges and the continued growth of American Jewry but also the future of all that we have built in Israel and the security of Jewish communities throughout the world."

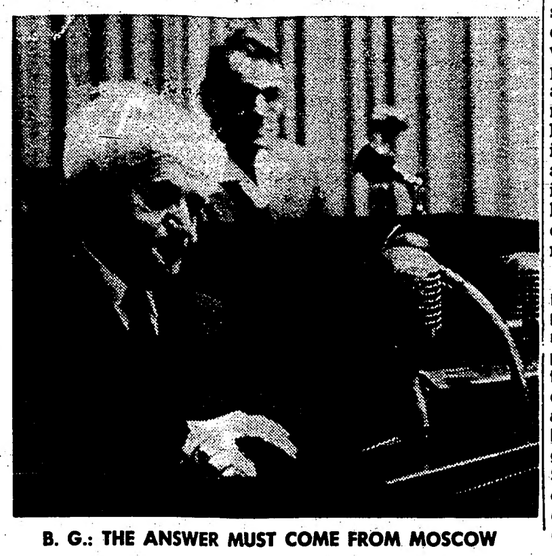
Exclusive From Britain:

BY J. MALEH
Editor, London Jewish Chronicle

After The Ben Gurion-MacMillan Talk

London (JCNFS) Mr. Ben-Gurion's visit to London crowns a triumphant venture in personal diplomacy. Though it began as an "unofficial" visit —epitomising the exigencies of Israel's foreign relations — his journey to the United States was as fruitful as any official visit could conceivably have been.

AFTER THE LONDON CONFERENCE



B. G.: THE ANSWER MUST COME FROM MOSCOW

Israel's Premier did not travel cap in hand to request aid of one kind or another, but set out to ensure that the highest policy-making circles in the west understood Israel's approach to her own problems and those of the region. The manner of his reception by President Eisenhower and senior State Department officials, and, no less important by the influential Senate Foreign Relations Committee is an indication of the success of his mission.

Israel's present position is particularly complicated, even paradoxical, and like the whole region's tangled problems appears to defy piecemeal solution. Though Israel is directly endangered by Soviet military and diplomatic support for Nasser, as well as being a target for a good deal of direct Soviet hostility, she does not enjoy a corresponding measure of support from the West. Indeed, Western measures to counter Soviet influence in the region often involve a competition for Arab favour, which can be equally injurious to Israel. Moreover, though the expansion of Nasser's dominion over, or influence in, the Arab world is a direct threat to Israel, violent struggles between Nasser and his rivals, and Western involvement in these conflicts, can also work to Israel's detriment.

Although he must devote his major energies to ensuring that Israel's security needs are met, Ben-Gurion has not relinquished his conviction that Israel has a part to play in working out an overall solution, for Middle East problems, and no doubt he hopes that this belief will find some expression at the Summit talks in May. At present the Arab-Israeli conflict is tangled with inter-Arab rivalries and with the cold war, and each conflict further inflames the other. The problem is to disentangle them, and their disentanglement will be to everyone's benefit.

It still remains to be seen, however, whether the Soviet leaders will be willing to forgo opportunites for quick political profit in the Middle East by supporting the most extreme and aggressive Arab nationalism, in order to pave the way to a relaxation of local and world tensions. If they can show the necessary statesmanship, then a new phase of Middle-Eastern history could begin and Nasser would lose most of his nuisance value.

In the course of his visit to the United States, Mr. Ben-Gurion also took the opportunity to exchange ideas with Chancellor Adenauer. Since he decided that economic aid and diplomatic support from the Federal German Republic had a vital role to play in assuring Israel's security and development, he has fought for his convictions with courage and tenacity, and the meeting with the German Chancellor was a logical consequence of this attitude.

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A REPORTER IN WILLIAMSBURG:

BY R. A. RABINOWICZ

North-America's Hasidic Centre

Gib far der Yeshiva! Gib! Gib!

When a little lad, scarcely higher than your knee, rushes up to you with eyes as shiny as marbles and sidecurles shoulder-long, and implores you to "gib" for his yeshiva, then your heart as well as your pocket is touched and you know you have arrived in Williamsburg.

Actually, the first things you see when you stumble down the rickety steps of the subway station are a chop suey joint, a pizza pie stand, a couple of gaudy cinemas and the great, grey bulk of the Y.M.C.A.

The song hits of the season assault your ear with considerable violence, but as you leave the blaring record shops and wander away from the maddening main road, you begin to see signs of specifically Jewish existence among the supermarkets and the Chinese laundries and the Spanish emporia.

The big brownstone houses have a quiet old-fashioned dignity, though here and there on flattened rooftops a line of laundry draws a tawdry trail across the sky and rusty fire escapes provide ragged punctuation to the scene.

In this setting you soon see the traditional sights of Williamsburg. A scraggy, grey-bearded grocer, for all the world like Shalom Aleichem's Tevye der Milchiger, unloads dairy produce from the green-and-white Mehadrin van, staggering beneath huge vats of the (ritually) purest milk in America. A beshaiteled balaboste wheels a battered baby carriage ladened with bawling babe and bulging packages, while three or four moppets tag along behind her, moping volubly in Yiddish. A patriarchal baker with a white-hair halo moves majestically, if incongruously, through his sugary cream-puff sphere: see how delicately he deals out lekach tov and how tender his touch with patisserie. Father and son stride back together from the synagogue, the page bearing an outsize tallis case, the father wearing an abstracted expression. The Ninth Street Precinct (policestation) seems to be part of the Vishnitzer Stiebel . . . but this is only an architectural illusion.

Even the merchandise preached morality. Whether you are shopping for kosher frozen fish or kosher "vitaminen", you will find plenty of food for thought among the motley medley of commodities on sale. And you practically get a pilpul with every pill. "Chassidische zoken shvartz unt veiss von Yerushalayim da zu bekommen", proclaims one of the numerous Hebrew bookshops, while another offers "der shonste ausvahl von sabel streimlach". "Mir mehlen chain" (we grind horseradish) tempts the greengrocer. "Da vehrt gevashen, gebiegelt, repairt alle sorte talisim unt attaratasoy vie neu (here we wash iron, and repair prayer-shawls of every kind just like new", advertises the local silversmith. "Vitamins are food. Why eat trefe?" appeals the druggist. "There is a kosher vitamin for every person and every purpose - available in this pharmacy". And in tall typography the shomer shabbos barber proudly tells the world that he is "shabbos un yomtov geshlossen."

My meditations are abruptly disrupted by an avalanche of school-children - Mottele, Mendele, Meyerel, Menashele, Shimmele, Yossele, Yankele, Dovidel, and Avrumele - pouring hotfoot from yeshiva. In their fur-collared suburban coats and fur-lined futuristic caps they do not bear the slightest (external!) resemblance to the black-clad, lustreless boy-men of Mea Shearim. These little Chassidim tuck their long silken peyot behind their ears to play baseball. ("Gerroutta my way, Moishe 'Froyim,' "), flatten faces against toyshop windows (arguing vehemently about the operation of the electric trains), quaff bottomless potions of multi-coloured soda in the strictly kosher luncheonettes, idle busily along pavements and answer anxious vie-gehst-du maternal inquiries with the typical nonchalence of boyhood, "Ich gehe a bissel in gass." ("I'm just going out for a while.")

"Sorele's gotta new coat," chant Channele, Chavele, Chayele. "Feigele's gotta new brudder," rejoice Rivkele, Malkele, Maryimel. Gigglesome girls with Alice-in-Wonderland hair congregate in segregated groups, apretty sight in stylish winter coats and warm, colourful stockings. Indeed, the little ones are more elegant than their mothers. The shaitel is almost uniform among the matrons of Williamsburg, but ultra Orthodox scorn the optional glamour of the perruque and wear thick kerchiefs drawn low over the brow, usually accompanied by black hose and squat, strait-laced shoes.

Now what goes on here? A drunk staggers against a lamppost and soon becomes the centre of a curious crowd of youngsters whom he addresses in oddly assorted phrases, his please alternating between "kum aher" and "amigo". "Er iz meshugga" and "er iz shikur", comment the Jewish children, drawing away but remaining to watch. "How much will you give me for carrying your stuff, mister?" yells one of the young Spaniards. A rabbi appears in a doorway and shouts: "Kinder, in shool arein. Mir gehen davenen Maariv."

The children vanish from the streets.

A soft soulful chant arises from a dozen different synagogues.

Some sixteen hundred feet of steel suspension link Williamsburg, Brooklyn, with Manhattan. An even longer and stronger bridge links these Chassidic communities with Mea Shearim . . . and with Stamford Hill.

Sermon For The Week

Congregational Worship

Prayers were composed long before the establishment of the Tabernacle and the institution of its ritual. The rabbis maintained that the patriarchs had devised three types of prayer.

Abraham was the originator of the morning service, which is the prayer of praise and gratitude. Isaac composed the prayer of meditation at eventide, the purpose of which is to inspire wonderment and to induce contemplation. Jacob prayed when the sun was set, and gave us the prototype of petitional prayer.

What need was there for a Tabernacle in the desert with all its elaborate ritual as described in the two Sidrot which conclude the Book of Exodus? Could not men pray as individuals even as the patriarchs did when they gave expression to a particular mood? Does not institutional worship confined within the precincts of a set building tend to mar the spontaneity of prayer and to deprive it of its individuality? In answer to this argument, modern apologists defend institutional worship on the grounds that, unless the individual had the incentive of public worship, the distractions of modern life would be too overpowering and inspiration to pray would be a rare experience. In the desert, however, there were no counter-attractions. Why was the Tabernacle established?

The individual in Egypt had been suppressed by bondage and the psychological reaction when the individual has gained his freedom was for him to assert his individuality. Moses was now confronted with the problem of men who were emerging from repression and all its baneful influence to freedom with all its possibilities. The teaching of Israel's faith was to encourage individualism, but there was the danger that individualism might become something aggressive and selfish. The Tabernacle was established in order to make the individual conscious of his responsibilities to the community.

"And Moses assembled all the congregation of the children of Israel." Moses not only gathered the people together but he also taught them the value of the Kehillah to the individual. He taught the individual to cherish his distinctiveness as a person—for all men have their own particular stamp of individuality; but he also advocated the need for the individual to discipline himself in order to conform to the requirements of the Kehillah. Each individual donated a half-shekel, and these monies were the revenue for the making of the pedestals, the bases and the sockets of the Tabernacle. No one gave more nor did anyone give less. All are equal in the Tabernacle of God. This is the pedestal of the philosophy of the Kehillah.

When we look around us today, we often witness the pernicious effects of the repressiveness that cramped the individual in the dark ages of our former history. The individual is asserting himself, but his expansion lacks control. The Kehillah of Anglo-Jewry is in peril because individualism is running wild. It is time we learnt to assemble together in the spirit of fellowship and co-operativeness for the common good. The special Torah-reading, Parashat Ha-Chodesh, with its lesson of making a new beginning, which accompanies our two Sidrot, teaches us the need for a fresh approach. Can we not forget our old differences and unite in the spirit of an inspired Kehillah for the cause of Judaism?

Canadian Panorama

BY MORDECAI HIRSHENSON

EX-COMMUNIST SYMPATHIZERS SPLIT OFF

"New Jewish Fraternal Association". is the rather non-committal name assumed by the Toronto group which has seceded from the "United Jewish Peoples Order", because of alleged Communist control of the latter.

President is Paul Kirzner, 45 year old retail jeweller who in a bulletin entitled FRATERNALLY YOURS indicates that as a second generation Canadian Jew of progressive background and tastes, a product of a secular Yiddish school, and a devotee of fraternalism, he was drawn to the leadership of the group.

The statement of purpose issued by the founders is a discreetly worded one. It makes no mention even indirectly of the UJPO or of the reasons for leaving it; nor does it refer to Communism or the Soviet Union (the only reference to Russia — and a very oblique one — is that the group is opposed to antisemitism or anti - Jewish - discrimination **in any country.** In matters Jewish it refers to its "deepest feelings of friendship towards Israel" and expresses support for the Canadian Jewish Congress and its desire to seek affiliation with it (So far the CJC has given no indication of its response to this).

The community is looking with interest at this new offshoot and not without mixed feelings. Some feel they deserve full applause for finally breaking the yoke of party control. Those who feel this way say that having burned their bridges behind them, the group has earned communal support.

Others of a more cautious nature, say that the habits of the past cannot be broken so easily and they should be given much more time to establish their good faith in this transformation.

Can. Jew. News 25-3-60

SAM BRONFMAN OR SAMUEL H?

The Jewish Chronicle of London, organ of Anglo-Jewry, as it calls itself on its masthead, regards itself not only as spokesman for United Kingdom Jewry but by extension as representing the far-flung interests of Commonwealth Jewish communities whether they be in Gibraltar, South Africa, or Singapore.

Accordingly, on its weekly "Birthday lists" earlier this month it mentioned that March 4th was the natal day of Samuel H. Bronfman who had just turned 69, sharing the date with other British dignitaries as Cecil Roth (61), Prof. Hyman Levy (71) and Charles Sebag-Montefiore (76).

The only mystery in this personal note is that most Canadian Jews are unfamiliar with the middle initial that the **Chroinicle** attributes to the Canadian distiller and communal leader. The World Jewish **Who's Who** lists him as simply Samuel Bronfman and all letterheads emanating from the Canadian Jewish Congress, whose national president he has been for 20 years, show his name bereft of middle initial.

ARAB ENVOY HITS ISRAEL IN HAMILTON AND LONDON

Abdul Hamid Seoud, the Ambassador of the United Arab Republic to Canada, has been doing a tour of operations in the Western Ontario area, covering Hamilton and London, in particular the universities in those cities. His speech is predominantly an attack on Israel attempting to prove that the Zionist terrorised the Arabs out of Palestine in 1948 to turn them into refugees, that Israel has been the aggressor against the Arabs, has designs on their territory, etc.

The Ambassador also spoke at the Sunday evening Forum of Centennial United Church in Hamilton.

DUDDY KRAVITZ NOW TELEVISED

The Apprenticeship of Duddy Kravitz, the much discussed and controversial novel of Montreal Jewish life by Mordecai Richler will be seen on Canadian TV on Sunday evening April 3rd on the General Motors programme. Role of the self-centred, ruthless young Kravitz will be taken by a Montreal actor named Martin Lavut.

Keynote Dinner Prelude

Dynamic Construction Division Raises $127,000 In Concentrated Two-Day Blitz And Dinner

Building Our Jewish Future

A HAPPY GROUP, with good reason, in view of the showing made by the Construction Division in its All-day Blitz and special Dinner (l to r) JACK REBICK, Co-chairman, Construction Division Advance Gifts; MOE EMER, Co-chairman, Construction Division; JOEY ADAMS; MICKEY SNOW and ALBERT J. LATNER, Co-chairman, Construction Division.

* * * *

ACCEPTING PLEDGE SIGNATURE on a big increase, special guest JOEY ADAMS (centre). Signing the pledge for himself and associate, LOUIS SHERIFF (right) is ALBERT BERG.

* * * *

AVIE BENNET (l) discusses Campaign progress with HENRY S. ROSENBERG, Q. C.

* * * *

WILLIAM KAGAN (r) listens attentively as LOUIS WINGOLD, Co-chairman, Builders' Group, reports a Canvassing incident of the previous day's Construction Division blitz.

* * * *

BIG GUNS in the Construction Division, caught in a relaxed moment prior to Dinner and jokes by Joey Adams, HARRY RUBIN (l) and CHARLES L. WAGMAN.

* * * *

HERE'S A JOKE YOU MAY NOT KNOW . . . . is what STEPHEN HERSHOFF (l) seems to be saying to JOEY ADAMS.

Success Assured

TO SPARK THE Toronto United Jewish Appeal drive to record heights, is becoming a habit for the Construction Division ofUJA. Again in 1960, this Division of dedicated, hard-working men, in setting the kind of pace in card coverage and pledge increases that assure Campaign Chairman, Alvin B. Rosenberg, Q.C., of success in his effort to make this another record-breaking year.

ON A BLUSTERY WEDNESDAY

To cap their already fast-moving drive, the Construction Division ran a two-day Blitz, culminating in a gala Dinner, that saw $127,000 in pledges brought in.

They gathered for 9.00 a. m. breakfast on a blustery Wednesday, March 17. They returned for lunch, reported their morning's assignments, picked up fresh assignments and were on their way again.

ADDITIONAL FUNDS RAISED

The Blitz culminated in a dinner where $51,500 was the total reported for that day.

To celebrate the successful Blitz, the Construction Division closed out the concentrated two-day effort with a second Dinner which featured Joey Adams at which an additional $75,000 was raised.

Pages From History

By Henry Walter Weiss

Synagogues In Old England

Throughout the ages the synagogue, the Jewish house of worship, study, and assembly, has been the centre of community life wherever Jews have dwelt. To know the synagogue of a community is to know that community's affluence or poverty, desire for assimilation, or love of the exotic. The number of synagogues in a city may also provide a clue to the size of its Jewish community.

Of the synagogues in pre-Expulsion London very little is known. One author, D. Wasserzug (writing in The Jewish Chronicle, August 15, 1902), found references to only five synagogues. "The only distinguishing feature of their architecture which has come down to us," he said, "is the fact that they were round in structure." Actually, this suggestion was incorrect. Jewish law places no restrictions on the shape of synagogues, and, in fact, the round churches in England were the work of Templars.

Probably the most elegant of the London synagogues was the Thread-needle Street Synagogue, which, according to Wasserzug, "surpassed in magnificence all the Christian churches". This building, completed by 1231, was confiscated by Henry III, who gave it over to the Brethern of Saint Anthony of Vienna sometime before 1254. Located at the corner of Old Broad Street and Threadneedle Street, it became St. Anthony's Hospital.

Another house of worship, identified by E.N. Adler in his work on London as the dwelling of Cresse fil Moses, stood at what is now the south-east corner of Gresham Street and Old Jewry. Damaged by rioters in 1263 during the Baronial War, it was given to the Friars of the Sack nine years later, after they had complained to the King that the noise of Jews praying disturbed their Christian meditations in an adjoining building.

Relying on the authority of J. Stow's 16th century "Survey of London", recent authors have accepted the opinion that St. Stephen's Church on Coleman Street, north of Gresham Street, was at one time a synagogue. The editor of a twentieth-century edition of the "Survey," however, has pointed out that St. Stephen's existed as a church as early as the time of Ralph de Diceto, in the late twelfth century. It seems unlikely, then, that the building served as a synagogue before this time. More probably, Stow confused St. Stephen's with the chapel of the Friars of the Sack, only a few feet down the street.

Some authors believe that St. Mary's Colechurch, on the west side of the intersection of Old Jewry with Poultry, served as a private synagogue of Abraham fil - Rabbi, an important twelfth-century Jew. If so, it was confiscated before 1190.

Of all the Jewish houses of worship perhaps the most interesting is the one which later became Bakewell Hall, and on whose site in the Guildhall Yard, Gresham College was built. In use by the Jews as early as 1227, it was probably destroyed during the baronial uprising of 1262-63. Joseph Jacobs, in his "Jewish Ideals," suggested that the building remained the only house of worship allowed to the Jews in the last years before the Expulsion. This seems unlikely, as there is proof that the property was owned by John FritzJohn before 1280. In that year it was given to the city by Sir Roger Clifford.

Jacobs believed this building later became known as Bakewell Hall because it housed the Jewish ritual bath or mikva. The name Bakewell, he thought, was a corruption of Bath-well. This may be, but it appears more likely that the building took its name from John de Banquelle, its owner in 1285.

By comparing the information presented on this subject in a number of works, the existence of still one more synagogue becomes apparent. Wasserzug speaks of the Earl of Lancaster and the King confirming a charter which permitted the erection of a new synagogue sometime between 1275 and 1281. In this latter year John Peckham, Archbishop of Canterbury, wrote to the Bishop of London, suggesting that the construction of the new synagogue be stopped. A year and a month later he wrote again, asking that the Jews be allowed only one synagogue in London. Only a few days later this letter he assured the bishop that it would not be contrary to Canon Law to allow the Jews one house of worship.

Cecil Roth, in his "History of the Jews in England," gave some further identification of this last synagogue of the pre-Expulsion Jews. He noted that Cok Hagin's house was used for worship from 1283. Thus, the one synagogue permitted the Jews by the Canon Law in 1290 was not, as Adler believed, Bakewell Hall, but, rather, a building nameless except as Cok Hagin's house.

It appears, then, that five synagogues, not counting St. Stephen's Church, served the Jewish community of pre-Expulsion London. Of these, none was in use for a very long period of time, and no more than three could have been open at the same time. That one, Saint Anthony's Hospital, was sumptous, tells us something of the wealth of the London Jews of the early thirteenth century. That, in fact, the Jews were able to build a new house of worship as late as the 1270s again suggests a comparatively prosperous and secure community.

A closer study of the primary sources for pre-Expulsion history may yield more information about the London synagogues. Such information must be hoped for, as knowledge of the synagogue is knowledge of the very centre of Jewish life in the Middle Ages.

Three Jewish Golf Clubs Unite On Behalf Of Toronto UJA

SEEN AS THEY ARRIVED at the First Annual Golf Ball and Dinner at Northwood Golf Club on Saturday, March 19, (l to r) LOUIS LOKASH, Chairman of Arrangements for the Ball, and MRS. LOKASH; MRS. LAWRENCE SHANKMAN and LAWRENCE SHANKMAN, Chairman of the Golf Ball Committee and MRS. SAMUEL Z. DONNENFIELD with SAMUEL DONNENFIELD, President of Northwood.

PRESIDENTS OF THE THREE TORONTO JEWISH CLUBS discuss progress of UJA drives at their respective clubs. (l to r) ARTHUR HERSHORAN, President, Maple Downs Golf and Country Club; MAXWELL S. LEWIS, Q.C., President, Oakdale Golf and Country Club and SAMUEL Z. DONNENFIELD.

Levy Announces Camp Program

A special fund has been established by the United Jewish Welfare Fund to provide suitable camping holidays for needy children with orthodox backgrounds. MARK A. LEVY, President of the United Jewish Welfare Fund announces that this new program, which is to take effect immediately, will accommodate approximately 40 children.

REQUIRE SPECIAL CARE

The camping needs of orthodox children have been under study for several years. The Social Planning Committee of the United Jewish Welfare Fund has determined that the existing camp facilities in Canada and the United States are sufficient to accommodate the orthodox youngsters coming from middle and upper income families. However, this situation does not prevail for the orthodox child requiring some financial assistance. The Council further found that this group, though small in number, requires special camp programs not being offered by the Jewish Community at the present time. Applicants who are accepted will be placed in various orthodox camps operated by religious organizations.

APPLICATIONS CONSIDERED

Requests for grants from this Scholarship Fund may be made through the Jewish Council, whose offices are at the YMHA building, 750 Spadina Avenue. Each applicant will have a confidential interview at which time he will have an opportunity to explain his special needs.

Applications must be submitted before April 30th and will be considered in the order of their arrival and on the individual circumstances of the family.

Operation "Blitz"

Two Division co-chairmen, ALBERT J. LATNER (l) and SAMUEL ZELDIN (standing) discuss Blitz plans, while two men (SYDNEY DAVID and JOSEPH BOOKBINDER) who did an excellent job of card coverage on that date, check their Canvassing schedule.

LESLIE GREENBAUM, (l) Co-chairman, Electrical Group, makes some Canvassing suggestions to DAVID SHIFFMAN (centre) and ALBERT LITMAN (also a Co-chairman of the Electrical Group) who also did an excellent job of covering pledge cards.

SAMUEL ZELDIN (centre), Co-chairman, Construction Division, congratulates THEODORE ZUBATA (l) and ERNEST GOODMAN whose work as a team during the all-day Blitz showed excellent results in the number of cards covered and the increases reported.

SAMUEL ZELDIN was kept busy from breakfast until after dinner, as he toted up the Blitz score. It was one of the most successful Construction Division days of any UJA Campaign.

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— THE WOMAN AND THE HOME —

A 2½ YEAR OLD YOUNGSTER TO HIS GRANPA

The following letter was actually dictated — with all the niceties of the spelling —by the grandson of Mr. and Mrs. Pluczenik of Toronto. Their two and a half year old grandson, of Rhode Island, dictated this letter to his mother, Mrs. Debbie Morgenstern, addressed to his paternal grandfather, Mr. David Morgenstern, of New York.

The Canadian Jewish News will print other letters about bright children.

Dear Grandpa,

I am going to write a letter to you. You see nobody knows that I can do it; isn't it fun? You know what the trouble with everybody is? They are just so careful with me, that they frustrate my talents. For instance, I can type very well, can't I? But as soon as I get near the typewriter; you should hear my mother. Really, I don't know what she is afraid of. If she stopped to think for one minute, and just let me show her! But no! She has to be the conventional type, and do just what others do. I really don't know why it never occurs to her that I may be a genuous. If I could only TELL her all the things that I can do! This is a tragedy. To be blessed with all those qualities and not to be able to tell anybody about them. And I thought mothers were supposed to understand their children!

Anyway, I thought I would tell you of a few interesting things that I did, and in that way we can keep each other amused. (You know my worst problem is, that I can't spell. If I could only ask somebody . . ..) Well, to begin with.

Yesterday I had a marvelous day. I really and trully nearly drove my mother out of her mind! But not quite. She is a tough one. I really try so hard and sometimes I really think I have done it. But—no! She gets herself together and I have to start all over again. But, they teach us up there, that you should never give up. If you don't succeed, try and try again. So I do just that, and hope all my efforts will not be in vain.

So, I got up yesterday morning quite early, and had nothing to do; its really so mortifying to be stuck behind the bars of a crib! But I am working on that, and one day I hope to give them a real shock! But to get back to the morning —I decided to investigate my mattress ,and took it apart. You have absolutely no idea, how much fun such a small thing can be! Do you think you could try it in the hospital? You should have seen Lady M (my mother!) Boy! You know if she didn't sleep so late in the morning, she wouldn't have all that mess to clean up. But what is a fellow to do, all the time alone and behind bars too!

After breakfast, which I only pretend to eat anyway, (you see ,she really wants me to eat! So why should I? I have to be able to get back at her in some way!) I found a big beautiful bag of pop corn. Boy did I have funn! I really don't know why she was so mad. I thought the house looked very nice, with that yellow carpet. Honestly! So I went upstairs, and decided to see what Pop keeps in his desk drawers. But I didn't get too far with that, because Mrs. Big Boss came hustling in. She is really such a spoil-sport!

You know all those wires hanging around the desk? Well, I decided to investigate that and got myself into a pretty mess. Of course, when a fellow is in trouble, and needs his mother's help, she is nowhere to be found! What a breed those mothers are! Phew! Anyway, I decided that I am smart enough to get out of that mess and did too! The only trouble was that I pulled down with me the radio and the clock. Of course they fell down with a delightful noise, and who comes running? Yap! Lady M. So I broke the radio and clock! Is it such a tragedy? Women! But my final glorious achievement for the day was, when I decided to have a tug-of-war with the television, and I wan! Now to me, that was a tremendous victory, and I was really proud of myself. You should have seen my mother. Really I didn't know grown-ups could behave that way! After all it was I who was the victor so of course the television had to be hurt in some way! You know something? I really suspect that she would have been much happier if the silly television was the victorious one. Some times, I really dont understand her! It gave me so much pleasure, and the television was only sligthly cracked! Oh well . . .

Oh, oh . . . here she comes! I better pretend to be stupid!

I love you

I kiss you

Your co-sufferer

HIS AND HERS

BY RUTHIE

As though we weren't aware that our mates differ from us emotionally, mentally and otherwise, wherever we go we are reminded of the fact.

There are HIS and HERS towels; HIS and HERS aprons; HIS and HERS coffee mugs; bedspreads exquisitely stitched on each side with HIS and HERS. A MESHUGENAH VELT! It can all be condoned, however, under the term of Good Business.

We may see an article in a store window and perhaps by-pass it. But if the magic HIS and HERS are there, we take a second look. And do you, for one moment, think that you will adhere to the privacy of these terms? HULIELAH! You'll buy the item because it looks good for its purpose; but that's the end of it.

I remember my first set of HIS and HERS coffee cups. I was so proud of them. I made a big production the first time I used them at breakfast. I waited for my better half to ask for his beverage. (Usually his drink is waiting for him, getting cold). I clattered the cups and saucers to draw his attention. Then I filled his special mug to the brim, with the aroma of the coffee going right up his nose. Did he lay down the morning paper to inspect these schenanigans? I should say not! He merely glanced up to see how full the cup was and immediately perused the financial page.

As for me! It was after I poured the coffee into the HERS cup that I realized how scanty an amount it held. From then on, who, do you think, uses the HIS cup? AVAHDA, me!

I "fell in love" with the set of towels marked HIS and HERS. HIS was stitched in black upon a mauve background; HERS in black, on green. It blended perfectly with the green tiles and black border in the bathroom. The first time my "man" used HIS, it was to shine up his pipe. Now it has been converted into a bib for Baby — quite conveniently a boy.

We have a beautiful set of HIS and HERS bowls. They are bone china, decorated with hand-painted roses. These bowls occupy a prominent spot in the china cabinet. I fondly use the HIS once a year. At PESACH time, the HIS is just the right size for a bowl of coffee and MATZOS. And do I slurp it up, in privacy of course!

I should still like to come across a set of HIS and HERS piggy banks. That would be one time I'd take pleasure in using the HERS. I should have the perfect excuse for not saving a cent — the HERS is to small!

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TO THE JEWISH PUBLIC:

You are assured of kosher meat only if your butcher displays the sign of the Kashruth Committee of the Canadian Jewish Congress. Affiliation with the Kashruth Program of Congress is open without exception to all butchers prepared to accept the proper standards of kashruth.

Every Jewish housewife has the opportunity of restoring the sacredness and dignity represented by the term "Kashruth". Only through active support on the part of the Jewish people will a centralized system of the sale of kosher meat products achieve success in our community.

BUY YOUR MEAT AND POULTRY WHERE THE SIGN OF THE KASHRUTH COMMITTEE IS DISPLAYED. INSIST THAT THE CONGRESS METAL TAG IS ATTACHED TO THE POULTRY YOU BUY. THESE ARE YOUR ASSURANCES THAT WHAT YOU ARE BUYING IS KOSHER.

FOLLOWING IS A LIST OF BUTCHER SHOPS WHICH PARTICIPATE IN THE CENTRALLY SUPERVISED PROGRAM OF KASHRUTH UNDER THE CANADIAN JEWISH CONGRESS

M. ABRAMS
38 Kensington Ave.
EMpire 8-6903

I. BERLIN
22 Baldwin Street
WAlnut 3-8119

L. COHEN
2 D'Arcy Street
EMpire 6-5759

COHEN'S MEAT MARKET
1090 St. Clair Ave. West,
LEnnox 1-1685

FELSON & RYTWO'S
1530 Eglinton Ave. West
RUssell 3-2789

DAVID GREENSPAN & SON
2995 Bathurst Street
RUssell 1-9105

K. GREENSPAN & SON
7 Brunswick Avenue
WAlnut 3-0941
and at:
170 Brunswick Avenue
WAlnut 3-9918

P. GREENSPAN
2809 Bathurst Street
RUssell 3-5679

M. GROSS
MANNING MEAT MARKET
666 Manning Avenue
LEnnox 6-8522

S. LITMAN
69½ Nassau Street
EMpire 6-2125

PERL'S BUTCHER SHOP
(also Delicatessen)
658 Bloor St. West
LEnnox 1-7222

S. POLITSKY
3453 Bathurst Street
RUssell 7-1401

A. NISSENBAUM
801 St. Clair Ave. West
LEnnox 1-5030

SPRINGER'S MEAT MARKET
256 Augusta Avenue
WAlnut 2-8975
and at:
3393 Bathurst Street
RUssell 7-3971

WEINBERGER'S MEAT MARKET
231 Augusta Avenue
EMpire 6-0965

M. WEISS
(also Delicatessen)
402 Spadina Avenue
EMpire 8-2063

I. ZIGELSTEIN & SONS
887 Wilson Avenue
Downsview
MElrose 3-7147

For further information please contact the Orthodox Division, Canadian Jewish Congress, 150 Beverley Street, EMpire 3-7190.

CHILDREN'S CORNER by Deborah

A CURIOUS JEWISH COMMUNITY VISIT TO CURACAO

BY CHEST RAEL

Half an hour's flight from Venezuela, on the way to Central America, six Dutch West Indian islands emerge from the blue-green Caribbean Sea —St. Martin, Saba, St. Eustatius, Monaire, Aruba, and the most important of the group, Curacao, with an area of 173 square miles. Under bright sunlight and a temperature of nearly 90 degrees, the visitor discovers there a bit of seventeenth-century Holland; parts of Amsterdam's narrow gabled houses transplanted to the tropics.

The 120,000 inhabitants of Curacao, made up of over three dozen nationalities, coloured people predominating, speak four languages: Spanish, Dutch, English, and Papiamento, a native dialect. The economy of the territory is mainly based on its oil refineries and highly developed trade relations. Almost 250 Jewish families live in the island in three different communities: the congregation Mikve Israel, the Ashkenazi community with their social club ,and the Reform Congregation, Emanu-El.

The Mikve Israel Congregation was the first Jewish community to be established on the American continent. In 1651, a Portuguese Jew, Jaoa Ilhao, stated the first Jewish settlement on the island. Three years later a group of Portuguese immigrants from Brazil formed the Mikve Israel Congregation, and in 1659, with the arrival of twelve further Portuguese families — whose descendants continue Jewish community life in Curacao — the old cemetery was consecrated. Still to be seen there is the grave of Eliao Hiskiao Touro, the uncle of Abraham Touro, whose family founded the synagogue bearing their name in Newport, Rhode Island, the oldest synagogue in the United States.

The first synagogue in the island was constructed in 1674 and the first Chief Rabbi of Curacao, Josiao Pardo, was brought from Holland to conduct services. The small Jewish community developed quickly and was even in a position to extend financial assitance to the Jewish congregation in New York, Shearith Jaacob, called today Shearith Israel, to build its first synagogue. In 1732 the construction of the present synagogue, Mikve Israel, was completed, and in 1765 Jacob Lopez de Fonseca became spiritual head of Curacao, the only Chief Rabbi to be born in the island. The synagogue is of a rare splendour. The entrance doors, the Ark, and furniture of this historical building are all of mahogany wood. Four large twenty-four-candle chandeliers, made of brass and similar to those in the Portuguese synagogue in Amsterdam, are suspended from the white ceiling. The floor is covered with pure sand.

In 1825 Holland officially granted equal rights of citizenship to the Jews of Curacao and the island became a refuge for persecuted Jews from overseas.

According to Dr. M. Goudeket, the spiritual leader of the Liberal community, the Emanu-El congregation, the Liberal group was formed in 1863 by members of the congregation, Mikve Israel. Known at first as El Porvenir (The Future), this community was headed by Dr. A. M. Cohen Henriquez. Among the founders were several members of the wealthy Jessurun family and Dr. Salomon Cohen Henriquez, who became Attorney-General of the Colony of Curacao. In 1864 the Liberal group decided to leave Mikve Israel and founded a new congregation, officially Reform and called Emanu-El. At the beginning they hired a private house for services and in 1867 the new Emanu-El Gomes Casseres, of Cuban origin, and the congregation numbers about 120 members. Dr. Goudeket is Sub-Director of Curcaso's Peter Stuyvesant College and is an esteemed figure among the islanders.

In 1917 the first Jewish bank, the Maduro's Bank, was founded, and became the centre of all commercial activities. It is interesting to add that one of the biggest shopping centres of Curcaso is called Maduro-straat,

The first important Ashkenazi immigration from Europe began in 1927, and six years later the Club Union, the Ashkenazi Community Centre, was inaugurated. For many years religious services were conducted at the Club, but in February last year the new Ashkenazi synagogue was consecrated in the presence of the Governor of Curacsa, Dr. Speekenbrink, and the Mayor of the town, Mr. P. Gorsia. The congregation, which has about 350 members, elected Mr. Jochanan Teitelbaum as President. Social activities are very limited and the smal library of the Club has merely ornamental value. In the Moria school, housed in one of the Club's rooms, fifty-two children in four classes receive some teaching in Hebrew and Jewish history.

The Mikve Israel congregation, with nearly 350 members, recently elected Namias de Crasto as President. For twelve years Rabbi Izak Jessurun Cordozo, was Chief Rabbi of the congregation, and in 1954 the Governor of the Netherlands Antilles conferred on him the title of Knight in the order of Oranje Nassau on behalf of Queen Juliana, Rabbi Cordozo retired last year and has settled in Israel. Until the arrival of the new rabbi, Lazarus Axelrod, Philadelphia, U.S.A., next month, Mr. D. S. Cordozo, the brother of the former Chief Rabbi, is in charge of Mikve Israel's religious services. All the three Jewish congregations of Curaso are represented on the Central Jewish Committee, formed of two representatives of each congregation and two delegates from Aruba.

Aruba, the second largest Dutch Carribean island, with a population of over 58,000, has thirty Jewish families, all of them Ashkenazi settlers, mostly of Polish and Rumanian origin. The first synagogue with a new community centre is to be constructed shortly in Oranjestad, the capital. Mr. Leo Berlinski presides over this little community.

A recently discovered gravestone with inscriptions dating from 1563 suggests that Jews were living on this island many centuries ago. On the island of St. Eustatius, too, ruins of a synagogue and graves dating from the fifteenth century have been discovered.

— KEEP SMILING —

PRAYER BEFORE PRAYER

Once a disciple asked his rabbi, "Tell me, Rabbi, what do you do before you pray?" "I pray that when I pray it should be with all my heart."

THE FARSEEING RABBI

The rabbi of Odessa was deep in prayer one day when, interrupting himself with a wail, he announced that the rabbi of Warsaw had just died. Accordingly, the entire Odessa congregation went into mourning in his honour.

A few days later, some Jews from Warsaw arrived in Odessa. Asked for details of the sad event, they declared their rabbi was in the best of health.

"What a spectacle your rabbi made of himself," one of them said, "seeing our rabbi die in Warsay, when as a matter of fact our rabbi —was and still is—living!"

"What of it?" answered the undaunted follower of Odessa. "Isn't it marvelous enough that our rabbi can see all the way from Odessa to Warsaw?"

HE SPARED NO EXPENSE

Dr. Levine, the great specialist, had just finished examining Blum the SHNORRER.

"What is the cost?" asked the patient.

"Twenty-five dollars."

"Twenty-five dollars! It's too much!" I ain't got it!"

"Too much? All right, fifteen dollars."

"Fifteen dollars. That's out of the question!"

"Out of the question?" Make it five dollars."

"Five dollars. Who has five dollars. I'm a poor man!"

The doctor had had enough. "If five dollars is too much, how much have you?"

"I have nothing."

The doctor was now angry. "If you have nothing, how do you have the nerve to come to so expensive a specialist as myself?"

"For my health," shouted Blum, beating his breast with the strength of the righteous, "NOTHING is too expensive!"

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Our Quiz

QUESTIONS:

1. What was the most ancient art of erring mankind.
2. With what was the Garden of Eden guarded against the return of its first people?
3. Of what wood was Noah's ark made?
4. Why was Lot's wife turned into a pillar of salt?
5. What witness did Abraham give that he digged a well at Beer-sheba?

ANSWERS:

1. Sewing fig leaves. Genesis 3:7.
2. The cherubim and the flaming sword. Genesis 3:24.
3. Gopher wood. Genesis 6:14.
4. Because she looked back. Genesis 19:26.
5. "These seven ewe-lambs shalt thou take of my hand, that it may be a witness unto me, that I have digged this well." Genesis 21:30.

From Jewish Question and Answer Book by Wm. R. Blumenthal

Recipe of the Week

Study-period food for boys and girls between 10 and 16 is highly acceptable if its (1) appetizing in appearance and (2) easy to eat with the fingers.

A fruit bowl is a wonderful idea for this purpose. An orange or an apple or a banana is a perfect between-meal snack. So are certain vegetables, but often they need a little glamorizing to win favor. A tray of cheese-stuffed peppers, with endive leaves, tiered radishes, carrot curls to go along, have an enormous eye appeal.

Use a somewhat firmer soft cheese than cottage for the green pepper stuffing, and give the cheese flecks of grated carrot and minced chives for color as well as flavor. Either farmer cheese or pot cheese is admirable for this purpose. Drained cottage cheese is a third choice.

STUFFED PEPPERS

1 lb. farmer cheese
½ cup grated fresh carrot
2 tablespoons minced fresh chives or parsley
6 to 8 small green peppers.

Crush farmer cheese with a large-tined kitchen fork until a coarse-meal texture is achieved. Carefully stir in the grated carrot and cut chives. Wash peppers, cut in halves lengthwise, remove fibers and seeds. Fill cheese mixture into the cleaned halves. Cover with plastic film and chill until ready to serve.

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Social And Personal

COMMUNITY LEADER IN TOP NATIONAL COMMITTEE OF FEDERATIONS

John D. Fienberg, prominent Toronto Jewish community leader, has been named as chairman of a top national committee of the Council of Jewish Federations and Welfare Funds, it was announced today by Irving Kane of Cleveland, CJFWF President.

The United Jewish Welfare Fund of Toronto is a member agency of the CJFWF.

Mr. Fienberg will serve as Chairman of the Campaign Planning Committee.

JOHN D. FIENBERG

The Campaign Planning Committee composed of campaign leaders from all parts of the United States and Canada, will bring together the best experience of communities to help all of them organize and conduct the most effective possible campaigns. It analyzes trends in giving, fund raising techniques and methods of reaching wider areas of the contributing public.

Mr. Fienberg is a Vice-President of the United Jewish Welfare Fund of Toronto and Vice-Chairman of the National Fund-Raising Council for Israel and Overseas. As Campaign Chairman of the 1959 United Jewish Appeal of Toronto he gave leadership to a campaign which led all communities across the country in its results. Mr. Fienberg is a Vice-President of the Shaarei Shomayim Synagogue and a member of the Board of Directors of the new Mount Sinai Hospital and of the Y.M. and Y. W. H. A.

The CJFWF is the national association of 216 united Jewish fund-raising and welfare agencies. These central communal organizations, representing some 800 communities throughout the United States and Canada, annually raise the bulk of all American Jewish philanthropic funds for local, national and overseas Jewish needs. The Council provides central services for its member agencies in fund raising, community organizations, budgeting, planning for health and welfare services, personnel recruitment and campaign promotion and program interpretation.

WOMEN'S AUXILIARY NEW MOUNT SINAI HOSPITAL

Present the final panel of the season in the health lecture series, Wednesday, April 6, 1960, at 8.30 p.m. at the new Mount Sinai Hospital, Auditorium, 550 University Ave.

Subject - "Our Children in this Changing World". Panel - Moderator: Dr. Reva Gerstein.

Pediatrician, Dr. Samuel B. Hurwich; Social Service: Mrs. C. G. Brock; Psychiatrist: Dr. Stanley Freeman; Chairman: Mrs. Harry Silverstein.

Refreshments. Friends are welcome. No charge.

SHAAREI SHOMAYIM SISTERHOOD

Mrs. Balfoura Gordon, who was Chairman of the Women's Division of the State of Israel Bonds, and a past President of Toronto Hadassah, opened her home, 200 Dunvegan Road for the Shaarei Shomayim Sisterhood Annual Spring Tea, held Wednesday, March 23rd.

The tea convenors were Mrs. Eddie Solish and Mrs. Louis Goldberg.

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CANADIAN MADE QUEEN'S COUNSEL

Montreal — (W.J.A.) Mr. Monroe Abbey, Chairman of the Canadian Jewish Congress National Executive, has been made a Queen's Counsel.

SHAAREI TEFILLAH ADULT EDUCATION

The second term of the Adult Education Institute is now underway at Shaarei Tefillah with Rabbi William Herskowitz as lecturer.

The series is divided into three parts: Introduction to the Talmud, Survey of Judaism, and "Through the Baale-Boste's Eyes — Monday afternoon lectures for Jewish women.

BICENTENARY REGIONAL EVENTS

Several functions in Ontario communities have been held recently, honoring the Bicentenary of Canadian Jewry. Rabbi Walter S. Wurzburger of **Shaarei Shomayim Synagogue** addressed the Owen Sound community, just prior to his departure for Morocco with the Toronto U.J.A. delegation. Chairman of the meeting was Mr. E. Miller who presented the Bicentenary proclamation to Mayor William Forsyth

— Rabbi Shammai Cantor, of Beth El Congregation, Toronto, was guest speaker in **London, Ontario,** on the occasion of the Annual Banquet of the Jewish community there.

— **In Brantford,** Mr. David E. Newman, Q.C., addressed the Jewish community, and Cantor Wahrman presented a musical program.

Chairman of the event was Mr. M. Sherman, and a Bicentenary proclamation was presented to Mayor Lloyd Hogarth.

TEXAS RABBI AT BETH SHOLOM

Rabbi Amram Prero of Texas was the guest speaker for the lecture sponsored by the Cultural Committee of the Beth Sholom Brotherhood on Monday evening, March 21. Subject of Rabbi Prero's address was "A Message from the Prophets."

NEW B'NAI B'RITH PRESIDENT

Mr. Manny Rotman was elected president of Toronto Lodge B'nai B'rith No. 836, at their annual meeting. Other officers elected were: Marvin Simbrow, 1st vice-president, Aubey Moses, 2nd vice-president, John J. Glass, chaplain, Lew C. Rubens, Recording Secretary, Jack D. Pearlstein, Treasurer, Barney Kronis, Warden, Harry Salutin, Guardian, George Biro,

MANNY ROTMAN

Gordon Segall, Irving Kirsch, Jack Kreaden, Sam Kronis and Curly Posen, Trustees. The officers will be installed at a Dinner to be held on Saturday, April 9th, 1960 at the Oakdale Golf & Country Club.

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LETTER
To The Editor

THE RIGHT TO DISSENT: STATE DEPT. AND A.J.C.

The Editor,
The Canadian Jewish News,
Dear Editor,

Writing as a true friend of America, I shall have to take issue with M. J. Nurenberger's commentary of March the 11th. I am afraid he was too rash in retracting his former comment on the US Administration in regard to racial discrimination. The only truthful part remaining of Mr. Lincoln White's statement in that matter is the "Dementi". The State Department seems to be annoyed not by the fact that it had catered to the lowest of human instincts—racial hatred — but that its own self-vilification is now getting wide publicity. The gentlemen in charge of that Department would like to eat the cake and have it.

The statement by Mr. L. White all but confirms the worst fears about America. The most conclusive evidence of this is the attempt by the same Mr. L. White to describe Saudi Arabian bigotry as an "internal matter." Some Americans described Hitler's murderous persecution of races as an "internal matter" only to learn in Pearl Harbour just how "internal" it was.

Pretty soon the apologists of the State Department will have to learn, the hard way, that bigotry, wherever it is practiced, is no "internal" affair, Nasser has already brought the problem to the very threshhold of America. Fidel Castro's latest attacks are nothing but a repitition of Nasserism in the Western Hemisphere.

In the Panama Canal, Americans with a good ear could discern the echos of Nasser's tolerated seizure of the Suez Canal. And what of the Nazi stronghold of most wanted war criminal upheld by Nasser ? Perhaps Mr. L. White is ready with another "dementi" on that score. Otherwise it is difficult to understand, why pressure is brought to bear on Chancellor Adenauer, to get rid of his Nazi aides, while Nasser is getting away with his criminals.

American war veterans will be asking themselves, why did they have to fight a war against Hitlerism, if the successors of Hitler have been permitted such a rapid comeback?

In view of these facts something more convincing than the "dementi" offered by Mr. Lincoln White, is necessary to reassure the democratic world that the old democratic traditions of America are intact. Not the American Jewish Congress is expected to offer an apology, it is the State Department that should make amends.

—A TRUE FRIEND OF AMERICA

ARAB PROGRAMME TO "COUNTER ZIONISM" IN AFRO—ASIA

London — (W.J.A.) "Arab missions to Afro-Asian countries to counter Zionist and imperialist activities there" are among the recommendations of the 'Permanent Arab Information Committee' which most recently in Cairo reports the Middle East News Agency. Another recommendation is that member States possessing "information, broadcasting or cinema facilities perhaps not available to other States should allow such States and the Arab League Information Department to use these facilities."

TORONTO ORBIT

BY BERNICE DYMENT

The Talk of Our Town: A change of Heart about a Jewish Poet . . . Toronto Professor Remains Unconvinced about Zionism . . . A Jewish Bowler Pioneer . . . A Link with Anne Frank.

A Blessing on Irving Layton

Many a book has been speeded on its way to the best-seller list through being banned in Boston. Here, too, in Canada we have an example of a book of poetry achieving fame because a certain publisher refused to print it. The book - a volume of poetry by Irving Layton, the Jewish poet from Montreal; the publishers—Ryerson Press, a United Church publishing house. The reason: Mr. Layton's poems were considered pornographic.

Apparently there's been a re-evaluation somewhere along the line, and the stigma has been removed. "Red Carpet for the Sun" is now a CLEAN Red Carpet. In the current issue of the "United Church Observer" there appears a most glowing review of Mr. Layton's poetry, attributing to it true "Jewish spiritual sensitivity".

The question now arises, will "kosher" poetry sell as well as the "traife variety?"

A Living Israel Disturbs The Professors

Jewish students enrolled in Oriental Literature courses at the University of Toronto have become accustomed to Anti-Zionist views from their Semitics Professors. There's been a tradition of them — Professor Taylor, Professor McCullough and currently, Professor Winnett. Now a theory has been proposed to explain the opposition of those learned gentlemen to the rebirth of the Third Jewish Commonwealth in Israel.

You see, Semitic professors are used to dealing with ancient cultures — the Babylonian, Syrian, Canaanite, etc. — all long-dead, and unchanging. That apparently is how they like their cultures—dead.

Now, along comes the 20th Century Jewish tribe and disturbs the whole picture by revitalizing a culture and replanting it in its ancient land. Apparently we now are scapegoats again, but for another reason—we just refuse to lie down and stay dead!

Sportsmen's Corner

Time was, when the most active sport a Jew participated in was a lively game of pinochle. All that's changed now. We have Golf Clubs, Tennis Clubs, Yacht Clubs, and most recently Jewish Curling which have become so proficient in the sport that they were recently invited to participate in a Curling Bonspiel at the Granite Club.

It is noteworthy that we also have Jewish pioneers in sport.

Of these, Mr. Harry Hertzman is an outstanding example. Mr. Hertzman is well-known in the community for his leadership in youth organizations, and was last year's Chairman of the Co-Ordinating Committee of Toronto B'nai B'rith Lodges and Chapters. Currently, he holds the position of Chaplain of the Co-ordinating Committee.

But back to sports—in this instance, Bowling. Mr. Hertzmen has greatly advanced the Canadian game of 5-pin Bowling through the development of his automatic pin-setting machines. This is now on its way to becoming one of Canada's most popular export items in international trade. The first bowling alleys in the history of the Bahama Islands were recently installed in Nassau by Mr. Hertzman's company, and installations will soon be made in England.

Five-pin Bowling was invented in Toronto, as a matter of fact—exactly 50 years ago. It's inventor was a spry Irishman, 87-year old Tommy Ryan, well-known art connoisseur, who has seen his game become the greatest public participation sport on the North American continent.

Harry Hertzman has ushered in a new era in Bowling—the push-button era, keeping pace with scientific developments in every other phase of today's living. Now, if he'd only find some way to connect golf-ball and club with equally efficient results, he'd be assured of a special White House medal!

A Living Link with Anne Frank

The timeless and universal appeal of the Anne Krank story was brought to life afresh for the students of Royal York Collegiate in Etobicoke recently when they were addressed by a man who knew Anne Frank intimately at the time she was writing her diary. Victor Kugler, the man who gave refuge to the Frank family in the attic of his Amsterdam warehouse is now a resident in Etobicoke.

Through his words, he was able to add a greater sense of realism and depth to the understanding of those tragic events which the student actors were portraying. Mr. Kugler told in detail, the Franks personal reasons for going into hiding, the limited preparations they were able to make, and the precautionary measures taken to ward off discovery.

The end came suddenly after 25 months of hiding. On Aug. 4th, 1944, the Gestapo raided the hiding place and all were taken prisoner. Only Otto Frank, Anne's father, survived the war. Anne's dairy was found by one of Mr. Kugler's employees among a pile of books, paper and rubble left in the attic of the warehouse.

Those who attended the performances in the auditorium of Royal York Collegiate found it a deeply moving experience — particularly in view of the youth of the actors. No doubt much of this realism was due to the link forged by Mr. Kugler, between the real-life character and their dramatic counterparts.

2nd Regional Leadership Conference
Sunday, March 27, 1960
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Personal

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NISSAN WEDDING

This coming Tuesday, March 29, Bracha Abella, charming and learned daughter of Eliezer Abella, popular secretary-general of Mizrachi-Hapoel Hamizrachi of Toronto, will marry David Glass, a native born Israeli.

Mr. Glass is head of a department of the Chief Rabbinate of the Holy Land. He is also terminating his studies at the Hebrew University.

Bracha met her fiance while a student in Israel.

The couple will settle in Jerusalem.

Arthur Szyk's Haggadah

(Continued From Page One)

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Reports From All Over Ontario

HAMILTON:

The Hamilton UJA got off to a flying start with a Workers Rally on March 17th, at which John R. Devor spoke on the need for increased giving and also on fund raising techniques. Head table guests at the meeting — which was chaired by Rubin Levy, Jr. — included Frank Rubinstein, Co-chairman of the Hamilton UJA, Dr. George Liban, UIA Fund raising Director for the Central Division, and Louis Kurman, Executive Director of the Hamilton Jewish Community Council.

An Advance Gifts parlour meeting took place on March 24th in the home of the Co-chairman of the Hamilton Campaign, Frank Rubinstein, which was addressed by Arthur Minden, Q.C. Vice-president of the Toronto Zionist Council.

SARNIA:

A Herzl Centennial and Israel Independence Day Celebration was held in this community on March 20th, with Raanan Sivan, Charge d'Affaires of the Israel Embassy in Ottawa as guest of honour. A record crowd participated in the Banquet, which was chaired by Hugh Shabsove, President of the Jewish Community Council.

Robert Slipacoff, this year's UJA Chairman, introduced Mr. Sivan, and Robert Berkoff, Associate UJA Chairman, moved the vote of thanks.

Further participants were Rabbi Philip Kaplan, Mrs. Noami Cohen and Dr. George Liban. The ladies of the Sisterhood acted as hostesses and the evening was prepared by the Programme Chairman, Morris B. Kirk. A musical programme was presented at that time by CBC radio and TV star, Evelyn Gould.

During his visit to Sarnia, Mr. Sivan was received by Mayor Iven Walker at City Hall, and addressed a meeting of the Rotary Club of Sarnia, which was chaired by A.M. Lampel, President of the Club.

Jewish Community Calendar

FRIDAY, MARCH 25, 1960

12.00 Noon - New Mount Sinai Hospital, Executive Committee Meeting.

SATURDAY, MARCH 26, 1960

8.00 PM. - Holy Blossom Temple, Temple Players' Production; Holy Blossom Temple, 1950 Bathurst St.

SUNDAY, MARCH 27, 1960

All Day - Canadian Jewish Congress and Zionist Organization - Fund Raising Comm.; Regional Leadership Conference; London, Ontario.

All Day - Orthodox Synagogue Council of Ont., Conference; Shaarei Shomayim, 840 St. Clair Ave. W.

6.00 PM - Orthodox Synagogue Council of Ont. Dinner; Shaarei Teffilah, 3600 Bathurst St.

8.30 PM - Yiddish Culture Council, Lecture - B. Bialistotzky; Labour Zionist Centre, 14 Viewmount Ave.

MONDAY, MARCH 28, 1960

10.00 AM - National Council of Jewish Women, Executive Meeting.

12.00 Noon - United Jewish Appeal, Leadership Meeting.

TUESDAY, MARCH 29, 1960

1.00 PM - 6.00 PM — Olga Shayne Chapt. - Hadassah Annual Spring Tea; Home of Mrs. M. A. Levy, 1 Dewbourne Ave.

1.30 PM - 4.00 PM — National Council of Jewish Women, Music Scholarship Tea; Settlement School of Music.

8.00 PM - Holy Blossom Temple, Temple Players' Production; Holy Blossom Temple, 1950 Bathurst St.

WEDNESDAY, MAR. 30, 1960

8.00 PM - Beth Tzedec Congregation Spring Academy; Beth Tzedec, 1700 Bathurst St.

8.00 PM - Holy Blossom Temple, Temple Players' Production; Holy Blossom Temple, 1950 Bathurst St.

8.30 PM - Toronto Zionist Council Meeting; Zionist Building, 651 Spadina Ave.

BULLETINS

London Times Discusses World Jewish Unity In Relation to Israel

LONDON (ZINS)—The recent crisis in the Middle East has again proven that Jews in the lands of the Diaspora are willing to be mobilized in the interests of the State of Israel so that the Jewish State can avert the dangers which threaten it. All the discussions and wranglings which are carried on in normal times and which give the impression that world Jewish opinion is divided in its attitude toward Israel are halted when it appears that the State as such is in danger, writes the influential London **Times**. It is necessary to remember this, the newspaper says further, when one tries to assess the mutual relations between Israel and the Jewish communities throughout the world and the so-called crisis in their relations.

U.N. Escort for Israel Ships Proposed In British Parliament

LONDON (ZINS)—A proposal in the British Parliament to solve the problem of free passage for Israel ships through the Suez Canal by having United Nations ships escort them, has been termed by British Foreign Secretary Lloyd a proposal worth considering, British newspapers report. However, this statement by Mr. Lloyd immediately called forth a reaction in circles of the Israel Foreign Ministry where it was stated that it would not agree to such a solution. Its acceptance would mean that Israel agrees to a special status and to a limitation of its right of free passage through the canal which was guaranteed by international agreements.

Dr. Silver Visits Kfar Silver and ZOA House In Tel Aviv

TEL AVIV (ZINS) —Dr. and Mrs. Abba Hillel Silver were guests of Kfar Silver at the school's annual, traditional Purim festivities. 170 Kfar Silver students, their parents, the faculty and many guests, including General Zionist members of the Knesset, participated in the celebration.

A few hours before the official program started Dr. Silver made a tour of the campus to see the many new modern buildings constructed since his previous visit to Israel two years ago.

Society For Yiddish Culture, Toronto

SUNDAY, MARCH 27th
8.30 P.M.
LABOUR-ZIONIST CENTRE
14 VIEWMOUNT AVE.
A LECTURE by the Eminent Author
B. I. Bialostotzky
(New York)
SUBJECT: THE BEAUTY OF JEWISH LORE
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U.J. Appeal

(Continued From Page One)

peal, has brought to the community."

U. S. LEADER PRESENT

He said he had planned the forthcoming dinner for the express purpose of pledging "our support to Alvin so that he may preside at the Keynote Dinner (on March 28) in the confidence that we are solidly behind him and this year's effort."

Special guest of the evening was Rabbi Herbert A. Friedman, who is considered one of the most dynamic leaders of the American Jewish community and a person responsible for directing the unparalleled achievements of the American United Jewish Appeal in the past few years.

Toronto Herlz Celebration

The Toronto Zionist Council is preparing a celebration on the occasion of the Herzl Centennial, which promises to be one of the finest evenings ever presented to a Toronto audience.

The programme, under the chairmanship of Max Goody, will present a dramatization entitled "THEODOR HERZL - A LIVING PORTRAIT". The script, written by well-known Toronto playright Irvin Teitel, portrays the life of Herzl from his early uncommitted years through the various episodes in his life, thereby tracing the development of the Zionist Movement.

Gordon Kushner will conduct the musical portion of the programme, which will take place on the evening of Sunday, May 1st, at the Royal York Hotel.

The synagogues and Hebrew schools will also be observing the Centennial by appropriate programming and instruction during Herzl Week.

Kitchener Loses Great Zionist

KITCHENER, (CJN).—Zionists in Ontario deeply mourn the passing of Archie Zacks, of Kitchener, a very dear colleague and devoted friend of the Movement.

Mr. Zacks was the treasurer of the Kitchener - Waterloo

Federated Jewish Charities for a period of over twenty years, during all of which time he almost singlehandedly carried out the important task of handling the campaigns in his community—particularly on behalf of the United Jewish Appeal.

Last year, the Zionist Organization of Canada recognized his invaluable services by presenting Mr. Zacks with two Israeli awards on the occasion of a special Campaign Victory Dinner on behalf of the Keren Hayesod/United Israel Appeal.

DR. LIBAN AT FUNERAL

His loss will be deeply felt not only by the Kitchener Jewish Community but by all the national organizations which benefitted so greatly by the tireless and unselfish efforts of Mr. Zacks.

Dr. George Liban represented the President and Officers of the Zionist Organization of Canada at the funeral of Mr. Zacks which was held in Kitchener on Wednesday, March 16.

All Zionists send their heartfelt condolences to the members of the family of the late Archie Zacks for the very great loss they have sustained.

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U.S. HOUSE

(Continued From Page One)

tural commodities are paid for in local currency. The United States lends back to the purchasing country 50 to 75 per cent of the sale proceeds.

Three weeks ago an official of the Agriculture Department said that the contracts for shipping such government-sponsored cargoes were "of no concern" to the United States Government since they were made privately between the shipper and the purchasing country.

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